THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

VOL. IX. No. 48. NEW-YORK, SATURDAY, FEBRUARY 8, 1840. WHOLE NUMBER 464

POETRY.

For the Churchman.

THE MOTHER'S PRAYER.

O, I do love, my little one,
To gaze upon thy face,
And in thine infant lineaments
Thy future promise trace.

For thou wilt be, I know thou wilt,
A noble-hearted one,
And oft, will swell thy mother's heart
On pride upon her son.

Yes! beautiful and brave thou'lt be,
My smiling, blue-eyed boy,
And coming years, thy mother bid
To happiness and joy.

But wilt thou then, my little one,
Fulfil thy mother's prayer?
Say, wilt thou then, on humble knee,
To God's high throne repair,—

And fold thy hands, as she now folds
Thy little hands in love,
To ask of Him, the Great Good God,
A blessing on her dove?

Say, wilt thou then His favor seek
Who little children bless'd?
'Twas such as thou, thy Saviour, boy,
Within his arms embrac'd.

I know thou wilt, I know thou wilt,
With eagerness and joy,
Grant this for her, who fondly prays
This blessing on her boy.

Thou'st yet to learn, my little one,
How gaudily unfurl'd
To captivate the beautiful,
Are banners of the world.

But there's treachery, there's treachery
Those silken folds beneath,
For th' wicked there in mockery
A with'ring garland wreathe.

See'st boy, yon flower, how beautiful
Upon its waving stem?
Thou canst not dream that danger lurks
Within the sparkling gem.

See'st not the bee its petals hide
Within their fragrant folds?
Thus, boy, the pleasure of this world
This lurking danger holds.

And wouldst thou, then, this danger shun,
My sweet, my blue-eyed love?
O, freely ask, as freely get,
That wisdom from above.

And grant, O God! the mother's prayer,
That life may yet be giv'n,
Till she has taught this lisping child
To plead to Thee in heaven.

This, this, my God, is all I ask
For this my blessed child,
For I do feel, if Thou'rt his friend,
He cannot be beguil'd.

N. W.

The new style of commencing the year on the first of January, was adopted in France, 1564; in Scotland, 1600; in Denmark, soon after; in Holland, Protestant Germany, and in Russia, 1700; in England, 1752; in Sweden, 1753.

The Epiphany is a festival originally observed by the Church in 813, to commemorate the manifestation of Christ to the three kings or magi, which happened on the 12th day after Christmas.

The festival of the Purification of the Blessed Virgin was sometimes called Candlemas-Day, from the practice, still continued at Rome, of lighting the churches with candles of wax, emblems of that splendor and purity it was intended to memorize.

The ancient Hebrews cut their natural day into four parts, viz: morning, noon, first evening, and last evening; and the night into three divisions: night, midnight, and morning *watches*:

THE CAROB TREE—FEMALE LABORERS IN CYPRUS.

A letter from the island of Cyprus, dated June 1, gives the following information:

This tree, much resembling the apple-tree, is quite abundant here, and its fruit, the carob, is an article of commerce. It is very similar to a large, thick, bean pod, about three quarters of an inch wide, and from four to eight inches long. It contains several small, dark-colored, hard beans, which are of no value; although during the pinching famine here last year, even these were sometimes boiled and eaten. The carob, when dried, is a kind of pithy or corky substance, of a dark brown color, and contains considerable saccharine matter; and in its dried new state is eaten considerably by the poor country people, especially in time of scarcity of bread stuff. A kind of molasses, eaten by the poorer class, is also obtained from the carobs, and those of an inferior quality are given to the swine.

It is to these dried carobs that our Saviour undoubtedly referred as to the food of the prodigal son. Matt. xv. 16.—*American.*

The Shaslah or Shastras are the holy volumes which contain the religion and philosophy of the Hindoos: they are divided into four Bedes or Vedas, a word signifying science. They contain one hundred thousand stanzas of four lines each; treating of divination, astronomy, natural philosophy, cosmogony, religious ceremonies, prayers, morality, and piety; including hymns in praise of the Supreme Being, and in honor of subaltern intelligence. They are written in the Sanscrit language, which is now understood by very few except the Brahmins, and not by all of them.

The Hindoo religion admits of no proselytes; and is therefore a principal means of preserving the castes pure and distinct: neither have the Mohammedan conquests and oppressions, nor the intercourse of Europeans with the Hindoos, been able to subvert a system of theology and jurisprudence founded on a firm basis, and interdicted from all change by the most rigid laws.

It ever was, and ever must be, difficult for either Christians or Mohammedans to convert a Hindoo; for with them, theology is so blended with the whole moral and civil obligations of life, that it enters into every habit, and sanctions almost every action.—*Forbes' Oriental Memoirs.*

THE MINISTRY CALLED TO SELF-DENIAL.

A Sermon, preached at the Matriculation of Students, &c. By WILLIAM R. WHITTINGHAM, D. D., &c.

(*Concluded.*)

But for you, young brethren, who as candidates for holy orders, profess to be moved by the Holy Ghost to take upon you the especial commission of Christ to minister as His ambassadors in the work of reconciliation, for you the words of our Saviour have a meaning and application, (not more direct and true than they have for every individual in this congregation, that were impossible, but) more full and strict. You are in the very circumstances of the individuals to whom they were first addressed; called to an especial attendance upon your Saviour, looking forward to an especial mission in His behalf. Your appearance here is your solemn declaration to the world, that in the orderings of His providence, in the counsel of His representatives, and in the depths of your own consciousness, you have heard the voice of the Son of God, saying "*Follow me.* Follow me in the blessed work of seeking and saving your lost fellow-beings. Follow me in ministering the bread of life and waters of salvation to souls ready to perish. Follow me to pass between the dead and the living, and stay the plague that has gone out against the rebellious sons of Adam from before their God."

With some of you, I know, the world has already been busy and bold to plead its reasons why you should hold yourselves excused from obeying such a call. One day or other, it may be before, or it may be not until after the irrevocable step of self-dedication has been taken, all shall be more or less tried in the same way. Claims of duty or affection, of interest or ambition, will present themselves, and conflict with your devotion to the work you have undertaken. God be thanked! the condition of His Church among us renders the very choice of the ministry an act of self-denial in most who seek it. Under ordinary circumstances, talents and industry are sure of better temporal remuneration in any other walk of life than the ministration at the altar of the Lord. Nevertheless, temptations still remain, few and rare in the way of ample support and popular estimation, many and pressing in the form of work without a workman's hire, usefulness without encouragement, calls of duty at the risk of health or life, labor amidst and against obstacles of the most formidable kind, both temporal and spiritual. Such are yearly increasing, and must increase for many years, perhaps generations, in our country. To prepare you for them, and arm you against them, was my design in the choice of a subject. They will be to you, what the young man's father's funeral was to him, specious snares spread by the enemy of souls, seeking to rob the Lord Jesus of His chosen instruments, and you of your exceeding great reward. To you severally, before God and His elect angels, your Master now addresses, by His servant's voice, the injunction, "Let the dead bury their dead: but go ye and preach the kingdom of God."

You, brethren, who are about to matriculate this evening, are entering on a course of study, discipline and devotion, by which you may be fitted for that most arduous and most awfully responsible of all human occupations, the ministry of the Gospel. Self-denial is required of you, to study rightly, and rightly to mingle with your study active zeal, and quiet devotion. You have acquired, it may be, literary tastes and habits, which until now it has been equally a duty and a delight to gratify. The sweetened brim of the cup of knowledge has been held to your lips, and solicits deep and prolonged draughts of the invigorating and stimulating, but, alas, too often intoxicating beverage. Far be it from me to discourage thorough, and even discursive study! There is no branch of human science or learning that may not be turned to profitable account by the Christian minister. They all subserve the ends, and do the high behests of the queen of sciences, divine theology. They all enlarge the student's mind, and elevate his station among his fellows, and therefore tend to fit the pastor for his duties as a teacher and spiritual governor. But while they who best know the terrible accountability and difficulty of the pastoral charge will be most willing to allow and recommend a thorough furnishment with intellectual armor of every kind, they will also most dread the enervating, sensualizing tendency of mere literary, scientific, or æsthetical pursuits and tastes, when suffered to become a primary or even an important object of attention. There is a sense, in which they will counsel the young herald of divine salvation to

"Drink deep of the Pierian spring;

as opposed to the superficial, maddening potations of the sciolist and charlatan: but let him beware of imagining that its waters may with impunity be mingled with those of

"Siloa's brook that flows
Fast by the oracle of God."

The world may court the dilettante and connoisseur in clerical costume, and admire his exquisite taste and practised judgment, his extensive reading and apt quotations: but its admiration will be mingled with comtempt. It will regard him as brought down to its own level, feeding on its own garbage, drinking in of its own spirit. How shall the same lips discuss the merits of a playwright, the skill of a novelist, or the value of a chef-d'œuvre, and proclaim the judgments of the Lord against Babylon and Tyre? Men will not listen, as to God's messenger set over them to instruct, premonish, and rebuke, to him who has been sitting with them at the feet of their own idols. There are those, indeed, who will tell you of the value of accomplishments, of polish, and of information, to win acceptance for the word of truth. Believe it not. The truth of God is masked and fettered, not adorned, by the bedizenments of style. Be earnest. Be zealous. Be faithful. Be yourself enwrapped in the mysterious themes of revelation. Thus shall you command, not bribe attention, and secure a respect, and deference, and trust, which mere literary attainments can never gain.

"Let the dead bury their dead," then, brethren. Let the barrister and the senator seek to clothe the transient interest and petty moment of their themes with the factitious value of their own literary reputation and cultivated style. Let the worldling furnish himself with prattle for the boudoir and the saloon from the runlets that are hourly pouring their tiny rills into the bedabbled stream of literature. Let the votaries of science pursue their useful and dignified researches in its learned halls. They labor each in his vocation. You, too, have yours. "Go ye, and preach the kingdom of God." His word has depths which the profoundest thought can never sound, and heights to which the loftiest imagination has never soared. Age after age has drawn from its treasure-houses, and still the stores are free to all, and full beyond man's finite conception or desire. There furnish yourselves for your high calling. Use arts, and sciences, and languages, and literature old and new, as instruments to work withal, and when the tired faculties demand unbending, as harmless recreations: but never so far forget your place in this passing scene, as to make them your aim, or even to associate them in your efforts and affections with the one all-engrossing, all-absorbing work you have to do.

For that work you are here to prepare yourselves; and Jesus, when he sought the doctors in the temple, has taught us to consider the very preparation as a part of the work itself. But it is when the time of your "first proving" (1 Tim. iii. 10) shall have been accomplished that your season of trial shall begin. The companions of your boyhood and youth, your school-fellows and college-mates, will be just starting on their several paths in life. One shall have taken to himself a wife, another shall have bought a farm, a third begun to count the profits of his merchandise, and a fourth tasted the first delicious fruits of industry and talents well applied in popular applause or growing reputation. Before you what prospect will be opening? Penury, seclusion, contumely and opposition, it may be. An humble round of duty in an unattractive sphere, it must be, under any ordinary circumstances—self-denial, in many of its most appalling forms, it will be, if you are indeed actuated by your Master's spirit, and resolved to do your Master's work: I know the picture has its bright side too; and bright it is, indeed, to the eye of faith! But these statements are none the less true, notwithstanding. In some respects we, the clergy of this age, occupy a position not unlike that of the first propagators of the Gospel. We are laying the foundation of a goodly edifice in the Lord's heritage, for future times. Others may come after, and be made glad in its ivory palaces, and take shelter under its goodly beams of cedar: it is our lot to clear away the rubbish, and break up the ground, and lay deep and solid its foundations, and in the meanwhile bear the brunt of the driving storm, or the heat of the scorching sun, and with the one hand work, and in the other hold a weapon. In most parts of our country, every thing has yet to be done. The people are to be aroused, and gathered, and taught, and banded, and disciplined, and fed. The merest necessaries for God's worship are to be provided, and even the need of them to be inculcated. The house where HIS honor dwelleth has to be built. The appurtenances of prayer and praise are to be furnished. The poor, and the destitute, and the sick, and the widow, and the orphan, are to be relieved. Is it strange, that with all this to do, and the evil heart of man, and the busy enemy of souls and the god of this world to hinder, the support of the ministry should be ill secured, almost not at all attended to? I am far from thinking that in any case our brethren of the laity do what they can, or even what they ought: but when I look over the face of our land widening and peopling with an almost magical rapidity, I am surprised rather at what is done than at what is not—when the obstacles from every quarter are taken into account. This state of things must long continue, and of late years has rapidly and alarmingly increased in prevalence. There is no help nor remedy for it, under God, but self-denial in the ministry. It will be in vain to inculcate on the laity the duty of supporting those who are separated for their service in things sacred. They know it already. It is the first dictate of justice, honesty, and that manly fairness, which so generally characterizes the yeomanry of our country. They recognize the obligation. Their plea for non-performance is, that they do all they are able. Brethren of the congregation, that plea is rarely true! Who among us does for the maintenance and extension of the Gospel the half of what was required of the Israelite by divine prescription for the support of his polity and worship, and still left ability and willingness on his part to add free-will oblations and thank-offerings? Our Master will not hold you so excused, by the specious plea that satisfies a gain-loving and self-enjoying age.—But to us, my young brethren, that plea takes the shape of fact, and we must meet it as a fact.

How shall this be done?

By beginning, at a high and commanding elevation, the course of conduct which shall correct the growing evil. Want of *self-denial* is its source; a love of gain rather than godliness, of ease rather than privation and exertion for the service of the Lord. We must go forth and preach self-denial in our lives. We must go forth to preach the Gospel, asking for nothing but a hearing. We must go forth, as our Master sent His first ministers, in faith that He who sent us can support us. We must be willing to forego the comfort of a home, and the endearments of a family, and the quiet seclusion of a study, for Christ's and the Gospel's sake.

At this moment sixty places are advertised by the authorities of our Church as willing and desirous to receive the word and ordinances, and not one minister can be found to say, "Here am I, send me!" Is this right? Is it primitive? Is it *Christian*? But it is said, "They cannot be supported." Think you that Paul, or one of Paul's companions, would not have found support in the worst spot of our western wilderness? Is the Lord's arm shortened, that He cannot help in our days? Is His ear waxed dull, that He cannot hear? Is His promise to be with us abrogated, that He will not now bear witness to His word and ministering servants?—My brethren! I have sought diligently for a ground of distinction between our duty in this respect, and that of those who forsook houses, and brethren, and sisters, and father, and mother, and wife, and children, and lands, for Jesus' name's sake, in the first generation of His followers, and I cannot find it. Souls are precious now as then. Ungodliness, though varied in its forms, is as rife now as then. Satan is as busy now as then. Alas, yes! and he is more successful! for he works now on the love of ease, and the fear of want, and the dread of suffering, in the hearts of Christians, even in that which should be the choicest of God's temples, the heart of His ministering servant. It is want of faith that cripples us, and palsies the energies of the Lord's embattled host. It is want of faith that has converted our missionary doings into computations of vile money, and poisons the spring of life with the polluted streams of Mammon's kennels: It is want of faith that swells our lists of unemployed clergymen, and keeps our borders bare and impoverished of spiritual supplies. It is want of faith that sends our missionary bishops solitary wanderers through uncultivated deserts, and leaves the halls of our theological seminaries comparatively empty, while the bar, the medical school, the engineer's corps, and the counting house, are thronged with talent, energy, and zeal.

Could these things be so, brethren, were we indeed persuaded of THE REALITY OF GOD'S ABIDING PRESENCE IN HIS CHURCH to make His word powerful as a hammer rending the rock in pieces; His ordinances fertilizing as living streams, conveying pardon, grace and holiness, wherever they are carried; and His ministers workers together with Him, in reconciling the world unto Himself? It was "in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings," that the blessed apostle approved himself a minister of God, and so verified his claim to be an "ambassador for Christ, as though God did beseech" the world "by him." Mark it, brethren! these things *proved* him the true minister of the Master whom he followed! and to his beloved Timothy it was his dying charge, to "endure affliction, and do the work of an evangelist, and" so "make full *proof* of his ministry." To give our ministrations validity, the sure and regular transmission of the call through those intrusted with it, in long succession, from Christ himself, is enough. But to give them energy and success, to inbreathe life and spirit into the outward form, to tip the tongue with fire, and clothe the man of flesh with light like that which shone from the countenance of Moses when he had been upon the mount, something more is requisite—the work of God's Spirit in a sincerity and intensity of faith, and love, and zeal, which *can* show themselves to others only in the highest forms of self-denial. *That* men can appreciate. Prove to them a call of God, like that of Aaron, and they will speculate, and cavil, and wonder, and at best admit it with cold assent. Deliver to them a message like that of Jonah, of impending destruction, present repentance and offered mercy, and some will mock, and may turn away in heedless apathy. But John the Baptist, in his raiment of camel's hair and leathern girdle, and the seventy wandering from city to city, destitute of every necessary for their undertaking, draw attention and strike home to the beholders a conviction of reality. They can understand that a messenger must have good assurance of a mission which is to be so executed. They perceive that he is actuated by views and motives higher than their own, and are thus disposed to place in him that confidence which a nobler nature always commands from its inferiors. Curiosity and respect combine to induce them to lend a listening ear, and they are willing to be taught by one whom they feel to be above them.*

God forbid, my brethren, that I should urge this as a *reason* for extraordinary self-denial in the ministry! I do but state it, as the most desirable and sure *consequence* of obedience to the command of our Divine Master. It is *His will* that His ministering servants should be so tried, and *that will* makes the result a blessing to His Church, and a tenfold blessing to their own souls in the exceeding great reward of enhanced success. The trial may be various in its form. It will not always come in the shape of want, and isolation, and sundered ties, and checked affections. There are other more insidious and dangerous snares attendant on the easier paths, against which the minister of Christ needs to be doubly vigilant, that in humbleness of heart and holiness of life, he may show out of a godly conversation his unfeigned faith. But when, as to many of you must be the case, the call of the Redeemer is to follow him in the work of love and mercy, through privations and distresses, at the cost of sacrifices which men call unreasonable and cruel, at the risk of being deemed enthusiasts and rash—brethren, *trust your Lord!* "let the dead bury their dead, but go ye and preach the kingdom of God."

COMMUNICATIONS.

For the Churchman.

ADVERSARIA—NO. XIX.

"ut si
Cæcus iter monstrare velit: tamen adspice, si quid
Et nos, quod cures proprium fecisse, loquamur."
Hor. Epist. I. 17.

Hallam's Introduction, vols. II. and III.—The chapter of the third volume, which is devoted to the history of theology in the period between the years 1600 and 1650, contains much of no trifling interest. It seems that the seventeenth century witnessed a reaction of religious feeling and profession, in some respects as important as the movement which had marked the preceding age. It was not indeed as turbulent, nor can we, it is probable, so easily mark its progress, or observe its "extent;" but it would seem from our author to have operated with singular and general effect. From the authorities that appear, it would seem that this reaction took place among the protestants, of whatever name, of the continent; and, in the opinion of the present writer, it is further evident, that it resulted from causes which involve the consideration—not, as might at sight appear, of the Roman Church—but rather of Christ's Church, whether subsisting at Rome, or Constantinople, or Canterbury. That, if we are compelled to admit that this afforded a triumph to Rome, it was still a triumph on a field where the Greeks and the Anglicans, either, would have triumphed, had they occupied it. It was, in other words, a victory of Catholic faith and discipline over the greges segreges of yesterday. "Many," says our author, (supra cit. III. 53,) "of the learned and able protestants gave evidence of the jeopardy of that cause by their conversion. The defections," he continues, "from whatever cause, are numerous in the seventeenth century. But two, more eminent than any who actually renounced the Protestant religion, must be owned to have given evident signs of wavering, Casaubon and Grotius. The proofs of this are not founded merely on anecdotes which might be disputed, but on their own language. Casaubon was staggered by the study of the fathers, in which he discovered many things, especially as to the Eucharist, which he could not in any manner reconcile with the tenets of the French Huguenots." In the note, we have the following, among other passages from his works, from one of the letters of Grotius: "Est autem hæc res," (a "scheme of union among protestants,") "eo magis optanda Protestantibus, quod quotidie multi eos deserunt et se cætibus Romanensium addunt, non alia de causa, quam quod non unum est eorum corpus, sed partes distractæ, greges segreges, propria cuique sua sacrorum communio, ingens præterea maledicendi certamen."

The last clause of this passage affords a curious fact, from a valuable source, touching the growth of Christian graces, as affected by the progress of "the new religion." Besides this, the passage will be found to contain not only a view of the sentiments of Grotius in the matter, but also a proof of the paragraph above from Hallam's History. The same note furnishes the following additional extract from another of Grotius's letters: "Quid enim magis est alienum ab unitate Catholica, quam quod diversis in regionibus pastores diversa populo tradere coguntur? Quam mirata fuit hoc prodigium pia antiquitas!"

Grotius had no alternative between Protestantism and communion with Rome. We find him gradually consenting to all that the belligerent sects had protested against in the rule of faith or the discipline of the Latin Church; now refusing to commune with the Huguenots, their request to this effect having been preferred to him when he was minister at the French court,) and now applying all his acumen as a jurisconsult to explain and extenuate the Tridentine decrees; and finally, it would seem hindered only by death from a formal union with the Church of St. Peter. The letters of Casaubon, also cited by our author, in this place, are like those of the other illustrious scholar, just referred to. They show a mind, becoming, as it advanced in the study of the Fathers, more and more disgusted with the novelties of Protestantism, and apparently prone to consider communion with Rome its only refuge. But Casaubon comes to England.—"To his great satisfaction," says Mr. Hallam, he "found the Church and its prelates exactly what he would wish." And hear his own satisfactory confession: "Illud mihi solatio est, quod in hoc regno speciem agnosco veteris ecclesiæ, quam ex patrum scriptis didici. Adde quod episcopis * * * * * doctissimis, sapientissimis, ευσεβεστατοις, et quod novum mihi est priscæ ecclesiæ amantissimis."

It is likely that, at home, Casaubon had heard little of the real condition of the Church of England. It was then with real gratefulness, with thanksgiving, that he hailed this "Church of the Fathers." Shall we err in arguing that the learned of the continent who sought in the Church of Rome the marks of the catholicity of Christ's Church, would in Casaubon's case, have done as he did; would in England, have confessed and borne testimony to the verity of those marks in her Church? For my part, I cannot doubt that this reaction was really to Primitive, and not to Roman Catholicism. That it increased the Church of Rome, was owing to the circumstance not only that this is a true Church, but also that it was to those in question, the only apparent asylum. The motley edifice which had sprung up in their fathers' times, with men of learning could hardly have supported any pretension, compared with that majestic temple which shone through the pages of the Fathers. It appeared easier to reconcile the really venerable characters of the Church of Rome with apostolical and primitive use, than either one or all of the many-colored new systems of Protestantism.

The great argument drawn from the actual secular and religious power and preeminence of Rome for so many ages, (presented and illustrated in the recent work of a learned Bishop of our Church,*) had here doubtless its never overrated effect. And other motives of a different character were brought to bear with their usual effect on crowds. But it is still clear, from our authorities, that it was to the Church first, and only secondly to Rome, that the learned of the continent addressed themselves. Had the Germans, or the Low Dutch, possessed a Church, the case, it is likely, would have been greatly altered. The reaction, however, took place, and in the movement, Catholic principles triumphed.

Such reactions may be expected to occur again. The prospect of this seems, indeed, almost the only hope of a people, or nations, astray without shepherds; and still more of a Church sunk in general apathy, worldliness, and error. It seems a sad day to look back upon, when Middleton, Swift, and Sterne, (the famous ones, it seems likely, of a class of no inconsiderable number,) adorned every place but the pulpit, and were content to serve every office but that of the altar. And the case was not very much altered for the better when Richard Watson, in plain words a heretic, filled the See of Llandaff; and Doctor Parr in Spital sermons with equal dexterity doled out politics, wit, satire, learning, and perhaps religion.

But to carry this no further, (for I cannot but feel the solemnity of the theme,) which should fairly be laid to the charge of the establishment in England,—whether establishments are expedient in circumstances or not,—is there not NOW a wide field open for spiritual culture in England? They at least who have been used to regard the English establishment an incubus on the faculties of the Church of England, drawing their conclusion only from its history, and not by any means condemning establishments in the abstract, cannot but look with lively interest on the movement which has just begun in that country. The ardor of individuals had previously several times accomplished great awakenings of religious feeling, but these had ended in schism. That the present movement should have this conclusion, is on the face of things impossible, (since we have the rules which now and ever must bind those engaged in it, and these render it impossible,) except only, we suppose, the insupposable case that the rest of the Church of England should schismatize. And the present movement would seem to possess another advantage over those just referred to, which we shall not be apt to over-estimate. Beside the element of piety active in self-devotion, which made so strong a contrast between the Reverend John Wesley and his Oxford friends, and a large body of the clergy of his time,—we have here the element of thorough learning. To the Doctors of the ancient Church, the Church of England in her offices, and all her books, had ever appealed: but a school of moderns had arisen, who took their patristical knowledge from Jortin, or perhaps, in the exercise of a more enlarged love of antiquity, were willing to go back to Daillè. It would seem to one, far removed from minute acquaintance with the events that are taking place, and only venturing to draw conclusions from his own reading, that there is a field open in England, and that the movement which is now working, will accomplish more for her ancient Church, than all the dogmatic quietism of centuries. That it is met with opposition in its details of action, by men who claim to desire with equal ardor the spiritual improvement of their countrymen, and who appear to give in their practice, (not their speeches at Exeter hall,) evidence of a devotedness which cannot be gainsaid, will not probably present any insuperable obstacle. Still less is the gross contumely of those who know the Church only as the Church Established, who defend it as something attached to the crown, who are fond of the charitable maxims of the world in morals, humanum est errare, and in theology have been of all creeds, though somewhat prone to leave out of sight here, its true soil, that Divine declaration as well as witty apophthegm above cited, this is surely not to be feared. That this movement may be blessed, is the prayer of thousands. Let others look to it how they imprecate any other result.

PHILARCHÆUS.

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* "The Church of Rome in her Primitive Purity, compared with the Church of Rome at the Present Day." By the Bishop of Vermont. See chap. X., (p. 72, of the recent Lond. edit.) and passim.

For the Churchman.

Amid the discordant and conflicting statements which have been published to the world, respecting the views entertained by the Oxford divines concerning the eucharist, I turned for satisfaction to the Tracts for the Times, and I now publish the result of my own personal examination, in the hope that I shall not subject myself to the charge, on the one hand, of arrogant presumption, or, on the other, to the charge of unfair criticism. I read them with the feelings, partialities, and principles of a High Churchman; and, although I labored to divest myself of all improper bias, it is possible I was not altogether an unprejudiced reader. *My prejudices*, however, were *for*, not against them.

The questions I propose to consider are these: What do the Oxford divines believe and teach respecting the sacrament of the Lord's Supper? and how far do those views and opinions correspond with the 28th article of the Church of England, as interpreted and explained by her most judicious and able expositors? This article we believe to be in all points Scriptural and true.

Before we proceed to a thorough and elaborate discussion of those inquiries, we feel ourselves under a strong moral obligation to remove the unjust, ungenerous, and uncharitable aspersions, cast upon these distinguished writers by the furious outcry of Popery, which has been, and still is, ringing in our ears, from many quarters. They do not believe, they do not teach, the doctrine of transubstantiation, and, consequently, as honest and honorable men, it is our duty to proclaim and assert their innocence. They affirm in the most positive and decisive terms, that the substance of bread and wine remains after the consecration of the elements. They expressly deny that the substance of bread and wine is changed into the body and blood of Christ, their accidents only remaining, which is the dogma of the Church of Rome, when reduced to a plain and tangible proposition. (See page 200, &c.) Their objection to the monstrous and irrational theory of the Romanist is stated with so much power of argument, independence, and manliness of thought, that, believe what they may, and teach what they may, they must be pronounced innocent by every high-minded opponent, of every thing like a coalescence with Popery upon the subject of the eucharist. Justice is due to all men, but especially to such men, whose piety, it is universally admitted, is diffusing its bright and beautiful rays on all around them.

What, then, do they believe and teach? They shall speak for themselves. *Tracts*, &c., p. 202: After representing the difference between Protestants and Romanists, respecting the sign in the sacrament, those writers notice in the second place *the thing signified.* I quote their own language, because it is very strong and emphatic: "We (Protestants) do not hold that only the merits of the death of Christ are represented by the blessed elements, but also that His very body which was crucified, and His blood which was shed for us, are truly signified and offered, that our souls may receive and possess Christ as truly and certainly as the material and visible signs are by us seen and received." Again, page 203, "Neither do we deny a sacramental union of the body and blood of Christ with the sacred bread and wine, so that both are *really* and *substantially received together.*" The italics are mine. One other quotation will suffice. Calvin, whose words are endorsed and approved of by the Oxford divines, is represented as using the following language: "Setting aside all absurdities, I do willingly admit all those terms that can most strongly express the *true* and *substantial* communication of the body and blood of Christ granted to the faithful with the symbols of the Lord's supper. We understand that Christ, in His holy supper, gives us the true and *proper substance* of His body and blood," &c. These expressions of Calvin are commended in language of strong approbation in the Tracts for the Times.

I think I have proved, upon the fairest principles of interpretation, that the Oxford divines do hold and teach the *real* and *substantial* presence of the *very body* and *blood* of Christ in the eucharist, which are received by every sincere and devout communicant. Let us now examine the qualification which is thrown around this view of the subject, no doubt for the purpose of softening its harsh and offensive features. These divines indignantly and positively discard what seems to me to be a natural, I had almost said inevitable consequence of their theory, the odious, unscriptural, and monstrous idea of a gross and carnal presence of Christ in the sacrament. "They utterly deny that Christ gives His flesh and blood to be received with the mouth and ground with the teeth." They use, in designating their particular theory, a soft and familiar name. They call it a *spiritual* presence. I wish to afford them the full advantage of this qualification of their doctrine, and shall therefore trouble my readers with one other quotation from the Tracts for the Times: "We believe a presence and union of Christ with our soul and body, which we know not how to call better than sacramental, that is, effected by eating; that while we eat and drink the consecrated bread and wine, we eat and drink therewith the body and blood of Christ, not in a corporal manner, but some other way *incomprehensible*, known only to God, which we call *spiritual*, &c.; and if it seems to be impossible that the flesh of Christ should descend and come to be our food, through so great a distance, we must remember how much the power of the Holy Spirit exceeds our sense and our apprehensions," &c.—Page 199.

From this passage we perceive, that all they mean by this frequent use of the term *spiritual*, and rejection of the term carnal, is, *incomprehensible*. By a spiritual presence of the very body and blood of Christ, and by a spiritual reception of the same, they mean an incomprehensible presence, and an incomprehensible reception. It does not exclude the idea of the presence of the very flesh of our Lord, and the eating of that flesh, because, in the sentence succeeding it is said, "If it seem impossible that the *flesh* of *Christ* should *descend*," (from heaven, of course,) "and become our food *through so great a distance*, we must remember how much the power of the Holy Spirit exceeds our sense," or, in other words, we must bow submissively before the mystery, and hush the murmurs of reason, and believe. There is, in our judgment, a *gross contradiction* in the views of those eminent divines. They concede that it is incomprehensible. We go further, and pronounce it to be a positive contradiction, not above, but contrary to reason, and equally opposed to Scripture. We do this with becoming deference and respect.

Is this the doctrine of the Church of England, as expressed in the 28th article? which is the second subject of inquiry.

This is the language of her article: "The body and blood of Christ is given, taken, and eaten in the supper, only after a heavenly and spiritual manner, and the mean whereby the body of Christ is received and eaten in the supper is faith." Which, summed up in the words of Burnet, who used to be considered high authority, means, "That His death, with ths merit and effect of it, are, in a visible and federal act, offered in the sacrament to all worthy believers." There is, however, a suppressed paragraph, which was originally affixed to this article, and signed by the convocation under the reign of Edward VI., which throws a vast deal of light upon the proper and true construction of the article. It is this: "A faithful man ought not either to believe or openly confess the real and bodily presence, as they term it, of Christ's flesh and blood in the sacrament." In what, we would ask, does the theory of the Oxford divines differ from that so boldly and distinctly denounced in the passage just quoted? Burnet, in his construction of the article, argues with great power and force of reasoning against the views of the Oxford divines, as stated above; and fortifies his argument by a strong appeal to the authority of Scripture, and the opinions of the early fathers.

Whately on St. Paul, page 193. "What is it," says this able writer, "of which the devout communicants are really partakers under the outward symbols of bread and wine? *Surely of the 'spirit of Christ.'*" Again he says, "It must, therefore, after all, be in a spiritual and figurative sense that Christ says, "My flesh is meat indeed, and my blood drink indeed.' The error of transubstantiation the English Church has guarded against most carefully, by declaring that the bread and wine remain unchanged, that they are only a *sign* of Christ's body and blood, and that it is only after a spiritual manner that His body and blood are received by the faithful." In this passage we are told that it is the spirit of Christ we receive in the sacrament, and this I believe to be the sound Church of England doctrine.

Matthew Hale, on the Church Catechism, vol. ii., page 655: "This eating of Christ's flesh, and drinking His blood, must not be taken in a carnal sense, as if we literally eat the *very substance* of Christ, body and blood: for Christ's body being one and in heaven, cannot possibly be in sundry places;" (or descend, as the Oxford divines assert, to become our food;) "therefore this expression must be understood in a spiritual and figurative sense, for the flesh and blood are here set to signify the bitter sufferings He underwent in both, and our eating and drinking of them is the applying of them to ourselves for the benefit and comfort of our souls."

I might refer to a host of other divines, all of them attached to the distinctive principles of the Church in the palmy days of her glory, as she shone forth amid the splendors of the reformation, all of them learned and able expositors of her faith, who are opposed to the views now promulgated from Oxford, and calculated in their tendency to mar the beauty and rend the harmony of her admirable system.

I shall conclude with one single quotation from the sermon delivered by Bishop Seabury, and republished in the Churchman of the 28th Jan., 1840.

"From this view of the matter, we may see in what sense the consecrated or eucharistized bread and wine are the body and the blood of Christ. They are so sacramentally, or by representation—changed in their qualities, not in their substance. They continue bread and wine in their nature, they become the body and blood of Christ in signification and mystery, &c. There is, therefore, in this holy institution, no ground for the *errors* of transubstantiation, consubstantiation, or the bodily presence of Christ, with which the Church of Rome, Luther and Calvin, (he would have added to the list of great names, if he had lived in our day, the Oxford divines,) have deceived, beguiled, and perplexed the Church. The bread and wine are, in their nature, still bread and wine. They are not transubstantiated into the natural body and blood of Christ, as the Papists teach. The natural body and blood of Christ are not consubstantiated with them, so as to make one substance, as the Lutherans teach. Nor are the natural body and blood of Christ infused into, nor hovering over them, as Calvin and his followers" (the Oxford divines of the present day) "seem to teach. The natural body and blood of Christ are in heaven, in glory and exaltation. We *receive them not* in the communion in *any sense*." The italics are mine.

All these are High Church authorities. All of them differ from the Oxford divines, and therefore I hesitate not to declare, that in my judgment the Oxford divines do not, upon this subject, occupy Church of England ground. They have moved off from the solid foundations laid in the reformation, and if they are not, as we believe, Popish in their views and feelings, they certainly are not Protestant. I regret the fact. I deeply deplore it. But still, while I give vent to my feelings of unfeigned regret, I cannot pass a blind judgment of acquittal, when I see the strongest possible proof that their views are unsound and unscriptural. They are men of noble intellectual powers, vast research, and ardent piety. But this, so far from justifying a silent disapprobation of the errors they are now inculcating with such formidable success, on both sides of the Atlantic, enhances the danger, and increases the obligation to oppose, and if possible refute them.

M. Y.

Remarks.—We have kept ourselves unpledged to the Oxford Tracts, and, unlike our correspondent, our prepossessions were rather against them than for them: and we should therefore feel perfectly free to unite with him in the above censure, if we deemed it just. The expressions, however, of the Tracts, and the quotation from Calvin, are in entire accordance with our own previous views; except that we think the word "*descend*" ill chosen, though in a popular tract hardly a fair subject of rigid criticism, especially in connexion with explicit disclaimers of a local or corporeal presence. As to the extracts from Burnet, Tillotson, Whately, Hale, &c., (the last deserves to be found in better company,) we can only say, that the philosophy which would explain away the reality and substance of spiritual existence into figures and metaphor, is a fit accompaniment for the jejuneness of the religious school which would resolve all spirit into feeling and inward excitements. Both are potential infidelity. We offer these remarks, however, with respectful deference to the judgment of "M.Y," with the manly and ingenuous tone of whose piece we have been gratified.

For the Churchman.

AN EXTRACT FROM DR. WOLFF'S JOURNAL.

"The American missionaries, Messrs. Goddell and Bird, have succeeded in converting two of the Armenian Bishops, from the established Armenian symbols and ancient liturgy, to the vague and uncertain creed of the Congregationalists of America; from their attachment to their Patriarch of Ech Miazin, who derives his succession from the Bishops of Antioch, to the half-neological writings of Professor Moses Stewart, of Andover."

"Boglos, the ex-patriarch of the Armenian action, was justly enraged at the American missionaries for persuading two Bishops to leave the Armenian Church, and enter the sect of American Congregationalists, which they did merely for the sake of a wife."

The Rev. Mr. Hill, in his last letter, proposes to the Church in America to establish a *theological seminary* in Greece, because the Head Master of an institution for the instruction of boys had been dismissed and degraded by the Synod of the Greek Church, for Unitarianism. Was this man an associate with the like kind of missionaries as Messrs. Goddell and Bird, with whom our missionaries are most intimate? The step from Moses Stewart's religion to that of the Unitarians is very easy, and has been often trod.

What can the orthodox members of the Greek Church think of the orthodoxy of our Church, when they see its clergy, resident among them, freely intermingle religious services at prayer-meetings, &c., with these "half-neological" teachers from New England? Of what use is it to *talk* of recognizing the "*Episcopal principle*" in our Mission to the East, when our missionaries show most unequivocally that they do not regard it?

A. B.

For the Churchman.

DAILY PRAYERS.

Mr. Editor,—I am glad to learn, from the recent Journal of our State Convention, that the recommendation of our Diocesan, in regard to more frequent celebration of divine service on week days, is beginning to be observed throughout the Diocese. I wish, in this respect, the example as well as "the law might go forth from *Jerusalem*." The Bishop himself sets a most worthy pattern to the clergy, by his frequent and usual attendance on "week day prayers."

Look now, Mr. Editor, at the facts of the case: Prayers are offered in St. Paul's Church on every Wednesday and every Friday morning during the year, in the city of New York; on every Wednesday morning in St. John's in the city of Brooklyn. There are resident in New York forty-four clergymen, and in Brooklyn eight, (a few of whom, only, are engaged as teachers of youth, and form an exception,) who all might, if they would, so arrange their affairs as to be enabled to attend where prayer is thus "wont to be made." Is it not true, Mr. Editor, that, with the exception of the clergyman who conducts the service, it is seldom that any of these are seen at "week day prayers?" I do not write of this for the purpose of censure, but only to remind those who are, or ought to be, devoted exclusively to the duties of religion, that, if *they* cannot find time to spend an hour or two during the week in public prayer, how can they expect the laity to do so? What an imposing sight would it be, if, on each occasion of the celebrating divine service in St. Paul's, some thirty or forty devout attendants from the ranks of the clergy were regularly to appear before the footstool of divine mercy? I have been induced to notice this, because I have never known, in any other part of Christendom, such great neglect of "daily prayer." I presume it has arisen more from want of reflection than indifference. I really hope that our clergy will so order their domestic and parochial arrangements as to blot out, in future, this stain. We should really think that a "revival" had commenced in earnest, if it were thus begun in the "Lord's own house."

Amicus Ecclesiæ.

For the Churchman.

Mr. Editor,—Will you be so kind as to adjust the balance between two reverend doctors, whose works a friend has lately placed in my possession?

Portia.

Rev. Dr. Chapman. *Sermons to Presbyterians.* Sermon 5, page 58.

"My position is, that one class of actions would not differ from another, so far as guilt is concerned, if there had been no law enjoining or inhibiting, proceeding from the fountain of authority. Such law alone makes the one intrinsically good, and the other intrinsically evil, and in this sense only do I use the qualifying word, in the sense of the law being actually imposed upon our observance."

Rev. Dr. C. S. Henry's *Essays on the Nature of Morals*, page 116.

"So, likewise, in regard to our moral obligations to the Divine Being himself, we cannot conceive that the command of God creates the obligation. It is impossible to conceive that the obligation to "love the Lord our God with all our hearts" is based upon the command to do so, for then it would follow, that if we had received no such command, we should be under no such obligation; and those to whom the command has not been given, are free of the obligation; whereas, contrary to this, we cannot but feel that we should be under the obligation of supreme love and reverence for God, even if we had not been thus commanded, and that all mankind are under the same obligation whether they have received the command or not."

Reply. We cannot venture to interpose, but hope that the Rev. Doctors will draw up a *concordant* for the satisfaction of "Portia." We confess we should be curious to see it.

THE CHURCHMAN.

SATURDAY, FEBRUARY 8, 1840.

☞ The office of the Churchman is removed to No. 124 Fulton-street.

THE UNION OF CHRIST AND THE CHURCH—A NATURAL AND NOT MERELY A MORAL UNION.

The union of God and man in Christ is the foundation of our union with God. In Christ the Spirit was present in its infinite plenitude; not by derivation from another, but by origination in Himself; for he was not only "with God," but "was God." In us the same Spirit is present, not in fulness, but in degrees; not by origination in our nature, but by procession from the Father and the Son. In proportion as we are governed by this Spirit, we are like Christ; and in proportion as we are like Christ, we are with Him united to God; for Christ is "the first-born of many brethren;" and "the glory which God has given to Him, He has given to believers, that they may be one with Him, even as He is one with God; He in them and God in Him, that they through Him may be made perfect in one."

The nature and extent of this union of Christ and the living members of His Church, will be best perceived by viewing it in connexion with the two cardinal facts of Christianity, the fall and redemption of man.

By the fall, Adam lost the divine life in which he was created, and was changed from an obedient to a disobedient, from a happy to a miserable being. He retained his reason, his conscience, his animal life, his body, his whole nature; but all the faculties of his mind and body were totally inadequate to recover for him the divine life of obedience and happiness which he had lost. For all the purposes of this divine life there was no health, no soundness in him. His reason was abused with error, his conscience spoke remorse, his hope was turned to despair, his body was left to decay, and his very will was enslaved by sin. His whole nature was ruined. His posterity inherited his ruined nature, and were born into the same state of sin and misery, which had merited and received the wrath and curse of God. In this nature they could not be happy; they needed a new nature; and hence from the very first act of human disobedience, it became an essential and necessary truth, that "Except a man be born again," be born from above to a new nature, "he cannot see the kingdom of God."

From this state of apostacy, or separation from God, the Eternal Word, or Son of God, interposed, to recover or redeem mankind. He was promised to Adam immediately after the fall; and with the promise came the thing, for the promises of God are "Yea and Amen." From the time of the promise Adam and his posterity were made capable of recovering the divine life which they had lost. The way of receiving it was faith in the promised Messiah. Neither faith, nor the obedience which is its necessary fruit, could be truly and acceptably exercised without the Holy Spirit. The Holy Spirit, therefore, was given to Adam and his posterity, to be the principle of a new and heavenly life.*

In a qualified sense, therefore, the Word, or Son of God, was present with the human nature immediately after the fall; present, not by infusion, but by irradiation; not so as to become part of our nature, but so as to communicate to it that life-giving energy which makes it capable of renovation by faith and repentance; present so as to be *in* and *with*, though not *of* it; present as the sun is present, to animate with its [illegible] and insinuating beams all who will not fly and hide themselves from its light.

In "the fulness of time" the Word of God assumed the human nature into personal union with the divine, so as of God and man to become one Christ. When Christ had done and suffered all that to the divine wisdom seemed good and necessary; when He had lived a life of the most severe and immaculate holiness; when he had expired on the cross, risen from the dead, and ascended into heaven, He sent the Holy Spirit, on the day of pentecost, in more plentiful effusion than ever before, to be then, and thenceforward, the principle of life to His Church.

What the nature is which we inherit from Adam we know by bitter experience; a reason disordered, a will enfeebled or enslaved, a body doomed to disease and dissolution. What the nature is which is recovered for us in Christ, we see in Him who is not only its Author, but its perfect model; a reason enlightened and guided by the unerring Spirit of God; a will moving in harmony with the perfect reason, and therefore perfectly free; and a body raised from corruption and exalted to glory. We all share the nature of the first Adam: blessed are they who shall be changed into the nature of the second Adam!

Changed in *nature?* We may be changed in our mind and affections, but is it possible that our very nature is to be changed? It is not only possible—for with God nothing is impossible—but it is necessary; not only revealed as a possibility, but manifested as a fact. Those awful and unfathomable words—*new creation* and *regeneration*—uttered by every mouth, but comprehended by no human reason—what less can they mean than the total change of our nature—the *transnaturing* of humanity—from sinful to holy, from mortal to immortal, from abject to glorified, from sensual to spiritual, from earthly to heavenly? It is this new creation, or regeneration of the whole human nature, body and soul, which the Word of God commenced in Adam; the model of which He manifested in Judea, the progress of which He continues in His Church, and the consummation of which, in the persons of the elect, He will display throughout eternity, to the wondering angels of God.†

In Christ the human nature was changed by assumption into the divine. In Him the union between God and man is personal; analogous to that between the soul and the body; and in this union the humanity was perfect; the humanity, as such, was new created, and regenerated, and glorified in Christ, who triumphed over sin, death and hell, and now sitteth at the right hand of God.

This new nature, this regenerated humanity, Christ bestows on believers; for He "of God is made to them wisdom and righteousness, sanctification and redemption." The union, therefore, between Christ and believers, consists not in identity of person, but in community of nature. The nature which the man derives from Adam—the sinful soul and the corruptible body—the believer loses in Christ, and receives in the place of it the new, spiritual, or regenerated nature, the holy and obedient soul, and the incorruptible body; for "there is a natural body, and there is a spiritual body: and so it is written, the first man Adam was made a living soul, the last Adam was made a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." For "flesh and blood," the nature which we derive from the first Adam, "cannot inherit the kingdom of God: corruption cannot inherit incorruption." We must, therefore, be changed; and this is the great "mystery" of our faith, that believers in Christ *shall* be changed from their present nature, derived from Adam, into the same nature new created by Christ; from the "flesh and blood" of Adam, which convey to us sin and perdition, and which cannot inherit the kingdom of God, to the body and blood of Christ, which bring to us eternal life, and which *have* inherited the kingdom of God; their "corruption shall put on incorruption;" their "mortal, immortality."

The communication of this new nature, this regenerated humanity, to believers by the Holy Spirit, constitutes their union with Christ; and that this union is a natural, and not merely a moral union, is further apparent from the analogies by which the Scriptures describe it. The union of a family, or company of men, united by common feelings, views and interests, is a moral union. But the union between Christ and His Church, is such as exists between the Head and the members, the Vine and the branches, the first-born and the younger brethren. The Head and the members, the Vine and the branches, possess one nature, and are informed and actuated by one life; and the younger brethren are co-heirs with the elder by community of birth and blood. The union, therefore, between Christ and His Church, is a natural union; they possess one nature, and are informed and actuated by one life: so that whatsoever Christ wills is willed by His living members; whatsoever members are lopped off from His Church wither and die; and whatsoever glory is inherited by Him is inherited also by believers, in virtue of their possessing a common nature with Him. The life of this union is the Holy Spirit, who communicates to the members the new nature, the sacred and renovated humanity, and thus preserves them in union with Christ the Head.

Not only do the analogies of Scripture imply, but the words of our Lord expressly affirm, that the union between Himself and His followers is a union of nature. He declared Himself to be not only the Light, but the Life of the world; the fountain and origin of the new and spiritual life derived to us through His humanity. "I am the bread of life; I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, that I will give for the life of the world. Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day." To Martha He said, "I am the resurrection and the life; whosoever liveth and believeth in me, though he were dead," body and soul, "yet shall he live;" his soul shall be raised from the death of sin, and his body from the corruption of the grave, and he shall live—in virtue of the energy which flows from Me, the Head, to him, the member—a life of righteousness here, and of glory hereafter.

On the supposition that the union between Christ and believers is no more than a moral union, these words are nugatory and inexplicable; for what sense allows, what usage requires, that any intensity of affection or reverence for a person be expressed by the eating and drinking of that person? What possible vigor can there be in a unity of will and affection which can reach the scattered and slumbering dust of a thousand generations, collect them in their dispersion, quicken them in their putrefaction, and transmute them into spiritual and glorified bodies? The absurdity is as unutterable as it is gratuitous; and we therefore cannot, without derogating from the honor of our Lord, take the words in any other than their obvious import, and understand them to express not only a moral, but a natural union; not only a consentience of will and affection, but a communion of nature; not only a consent to our Lord in truth and doctrine, but a participation of, or, as the eating and drinking import, an incorporation into His sacred and renovated humanity. The same Holy Spirit who proceeds from the Father and the Son, and who in them is life unoriginated, and in us life communicated, derives the new nature from Christ the Head, to us the members; constituting Christ the perfect example, and enabling us to imitate Him; making Christ the way, and us the travellers; manifesting in Christ the truth, and enabling us to believe His doctrine; being in Christ the power by which He Himself took back from the tomb the body which He had owned and sacrificed for the sins of the world, and derived through Him to all true believers, as the principle of life in virtue of which they will awaken in their own bodies from the slumbers of the grave, and ascend to glory.

This communion of nature is further indicated by the words in which our Lord instituted the holy sacrament of the Eucharist. "This is my body, this is my blood; eat ye all of this, drink ye all of this, for the remission of sins." We may suppose a feast instituted in memory of Franklin or Washington, or any sage or hero who had devoted his life to the good of his country or kind. But who ever heard of the memory of any person being perpetuated by eating the flesh or drinking the blood of that person? What ignorance ever originated, what wisdom ever devised, what usage of language or nation, barbarous or civilized, ever authorized such an expression to denote the commemoration of human virtue? In what possible sense could the disciples of Socrates, the followers of Luther, or the admirers of Lord Bacon, be said to eat the body and drink the blood of the man whom they respectively revere? If there be not far more intended than a union of will, and affection, and doctrine, what else can we make of these words than sheer nonsense? Nonsense accumulated and aggravated by being expressed in a figure of the most disgusting cannibalism? And yet our Lord plainly, repeatedly, emphatically offered Himself to be eaten and drunk by his followers; and so faithfully did His primitive followers adhere to the words of the institution, as to be reputed cannibals among those who were ignorant of the mysteries of their faith. Surely we may not fritter away these awful words to a low and disgusting use for the sake of avoiding what, in a revelation from heaven, we might well be prepared to find a mystery! Surely the eating and drinking of Christ must denote something more than the bare harmony of opinion and regard which may subsist between man and man! something more than the increase of virtue and piety which results from the imitation even of a heavenly model. What less can it denote than a change into the new or regenerated nature which Christ holds in personal union with God? A change which is wrought in us by the Holy Spirit, who is himself very God, and by whom we are "baptized into one body" with Christ; whom Christ, by the assumption and sacrifice of the humanity, has procured, and sent to be the principle of the new life to mankind; by whose energy Christ communicates to believers His body and blood, i. e., his sacred humanity; changing their souls that they may be transformed to His image by the operation of His heavenly example and doctrine, changing (in due time) their "vile bodies" also, "that they may be fashioned like unto His own glorious body," and thus transmuting or transubstantiating the whole nature, body and soul, which they have inherited from the first Adam, to the divine or spiritual nature, to which they are redeemed or regenerated in the second Adam.

Without the godhead the humanity of Christ were no more than our humanity; but in virtue of the godhead which is united to it, the humanity of Christ, His "flesh," His "body and blood," become the life of the world; and the energy of the godhead causes the life to pass from Christ's humanity to us, as from the head to the members. How Christ communicates to us His humanity we may in part comprehend. The courage and constancy, the meekness and resignation, the humility and fortitude, the untiring charity and spotless purity of our Lord, were human virtues, part of the sacred humanity; and these, by the energy of the Holy Spirit, He makes present with us, and communicates to us, not personally as they were His, yet so really and substantially, that we, by receiving them, are made "partakers of the divine nature."† The blessed words also which He uttered, and of which He said, "They are truth and they are life," He brings to our remembrance by the energy of the same Spirit, so that by receiving them into our hearts, and by acting them out in our lives, we are consciously quickened and transformed into newness of nature. Even these facts, however, involve a depth of meaning in which our finite faculties are speedily lost or arrested by that bound and mystery of our faith, the true divinity of Jesus Christ. For He who gives not only the outward example, but the inward grace and ability to imitate it; He whose words are very spirit and very truth, and who is in this sense "the life" and "the bread of life," not only for a family or nation, but for all mankind, for all who ever were or shall be saved from sin and error in this world, and from perdition and misery in the next, can be none other than God. But when we reflect that it is not only the imitable virtues and heavenly doctrine of our Lord, not only the outward manifestations of His humanity, but its inward essence and vitality, His very body and blood, His risen and glorified nature, which are given for the salvation of man, for the remission of sins in this world, and for the resurrection and glorification of our bodies in the world to come, we must feel and own the presence of a mystery unutterable, incomprehensible! How, by the mighty energy of His Holy Spirit, Christ communicates to us His sacred humanity so as to justify our persons and glorify our bodies, is a part of our redemption which the human reason can never fathom, and which no earthly similitude can help to illustrate. We can but anoint our eyes with clay and wash in the pool of Siloam, assured that we shall return seeing; we can but believe what God says, and do what He commands, assured that then (how insignificant soever the means) His word will take effect: for as certainly as our hearts are purified and our lives reformed by the doctrine and example of the man Christ Jesus, so surely also shall our death be reversed, and, as it were, extinguished in His death, our resurrection be involved in His resurrection, our ascension to heaven in His ascension, our inheritance of glory in His inheritance. His humanity is communicated to us more mysteriously but with equal reality, for the consummation as for the commencement and progress of the regeneration of our nature. In this life we know that we are wrought into the likeness of Christ's humanity as it was manifested in Judea, and made thereby the sons of God in faith, in suffering and obedience: "It doth not yet appear what we shall be, but we know that when He shall appear we shall" then, also, "be *like Him*, for we shall see Him as He is;"§ and that therefore we shall then be wrought into the likeness of Christ's humanity as it now exists in heaven, where the favored apostle beheld it in a glory beyond the brightness of the sun. Thus real and substantial, thus spiritual and heavenly, is the union with God in the humanity of Christ: for whoso partaketh of His humanity, whoso "eateth His flesh and drinketh His blood," is changed into His nature, and has the principle of eternal life; and Christ, by the operation of the same Spirit by which he communicates the new nature in time and by degrees, will at the last day raise him up and consummate the change for eternity.

The signs of this union with Christ are bread and wine, received in His Church according to His institution in the holy sacrament of the Eucharist. As bread and wine are incorporated by eating and drinking, into our nature, to strengthen and refresh it, to cheer our spirits and recruit our bodies, so Christ Himself, the God-man, is incorporated into our nature to strengthen and refresh it, to become the principle of life eternal to our souls and bodies. But though the bread and wine are signs, yet "thus much," says the Homily, "we must be sure to hold, that in the supper of the Lord," when duly administered, "there is no vain ceremony, no bare sign, *no untrue figure of a thing absent*." Jesus Christ, the Word incarnate of the Virgin Mary, doing His Father's will, obedient unto death, expiring on the cross, rising from the dead, and ascending into heaven, is the life of believers; and in the sacrament His body and blood, i. e., His divine humanity, are spiritually present, spiritually given and spiritually taken, to be the life of our souls and bodies in the new or spiritual existence. His meekness and love, His patience and submission, His constancy and obedience, His life and immortality, His suffering and death, His resurrection and ascension, all that belongs to His sacred humanity, are made over to us, to be incorporated into the members as they exist in Christ the Head. The Lord's Supper is thus a *communion* or *communication* to the faithful, through the energy of the Holy Spirit, of the new nature, or sacred humanity of Christ; and as we manifest this new nature in a life of righteousness here, so shall we manifest it in a life of glory hereafter.

The bread and wine are most true and lively representations of the body and blood of Christ present to the faithful, and are therefore aptly called the body and blood; not that they *are* so substantially, (perish the sottish infatuation from the mind and memory of man!) but they contain them in a mystery; and are appointed also as the means of conveying to the faithful the things they signify. In us doubtless Christ is present; in us the change is made; to us He communicates the body and blood, the substance and life of the renovated humanity. But then as bread and wine are means of Christ's appointment, so it is when, according to His institution, we take and eat the bread and wine, with lively faith, at the hands of those who are commissioned to dispense it, that He gives us Himself, His divinity and humanity, to be in us the principle of immortal life to our souls and bodies, and thus to carry forward the regeneration of our fallen nature. The bread and wine are, therefore, to the worthy receiver the effectual presence of Christ; for under them as signs, and through them as means, Christ makes Himself truly present as the life and the bread of life to the faithful. Christ enjoins the means and declares the result; we believe and obey, and the thing is done: for as eating and breathing are the conditions of the animal life, without which it ceases to be, and which are made so by God Himself, so faith and obedience are the conditions of the spiritual life, without which it ceases to be, and which are made so by God Himself. We believe what God says, for this is faith; we do what He enjoins, for this is holiness; and thus receiving the bread and wine, according to Christ's appointment, we are assured that He communicates to us His body and blood, and so renews our nature to a life of righteousness in this world, and of glory in the world to come. For as baptism is the sign and sacrament of the commencement of the new nature, and made by Christ's appointment indispensable to it wherever it may be had, so is the Lord's Supper the sign and sacrament of the growth of the new nature, and made by Christ's appointment indispensable to it, wherever it may be had.

P. S. In connexion with the above remarks, the reader is desired to ponder the following extracts from the communion service of the Church:

"Grant us, therefore, gracious Lord, so to eat the flesh of thy Son Jesus Christ, and to drink His blood, that *our sinful bodies may be made clean by His body*, and our souls washed through His most precious blood, and that we may evermore dwell in Him and He in us."

"Partakers of His most blessed body and blood."

"The body of our Lord Jesus Christ * * preserve thy *body* and soul to everlasting life."

"The blood of our Lord Jesus Christ preserve thy *body* and soul to everlasting life."

"We most heartily thank Thee for that Thou dost vouchsafe to feed those who have duly received these holy mysteries, with the *spiritual food* of the most precious body and blood of thy Son Jesus Christ; * * that we are *very members incorporate* in the mystical body of Thy Son, which is the blessed company of all faithful people."

"That we and all others who shall be partakers of this holy communion, may worthily receive the most precious body and blood of Thy Son Jesus Christ, be filled with Thy grace and heavenly benediction, and made one body with Him, that He may *dwell in* them and they in Him."

Rev. Mr. Simeon.—The Gambier Observer asks us to republish, as an act of justice, an article signed "Vindex," of something more than three columns in his paper, in reply to about as many lines from a late correspondent of the Churchman in regard to Mr. Simeon. We think we have done Mr. Simeon ample justice by the insertion of the biographical notice from the Episcopal Recorder, but take pleasure in quoting from Vindex all that has any bearing on the subject. It is as follows:

"The writer speaks of having known Mr. Simeon—I have also had that pleasure and benefit. Many hours have I spent in delightful conversation with that beloved Christian minister, deeply sensible of the privilege; very much affected by what seemed to me his humble, animated, benevolent and happy piety. I have seen in the numerous young men who attended his evening assemblies, at his own rooms, many of whom were among the most accomplished and titled of the University, the strongest evidence of the respect in which he was held among the gownsmen, and of the usefulness with which his Master honored him. In the same noble metropolis of learning, I have heard the highest praises from such men as Professors Lee, Scholefield, &c., of the singular felicity of his influence upon the piety of the University and the promotion of religion in England. His memory will long be cherished with affectionate veneration as connected with the promotion of the character and usefulness of those admirable missionaries, Buchannan, Martyn, Thomason, &c." I beg leave to consider his example a precious relic to the Church.

Much of "Vindex's" article is fitted to excite inquiry as to the person and name of our correspondent. It seems to us that this latent and half concealed wish to ferret out a writer and hold him up to obloquy, is quite as censurable as his freedom in uttering what prudence certainly and perhaps truth required him to suppress.

The following remarks of "Vindex" have our entire concurrence, though we question their relevance to the case in hand. Our correspondent did not refer to Mr. Simeon as one of a class, nor in connexion with any controverted doctrine; and for ourselves, we should have been as likely to admit the remark, offered in the same way, and under the same circumstances, in relation to a person of one class as another. We say not this, however, in the way of self-justification, for we agree with "Vindex" that it had been better not to admit the remark at all:

"And now, Mr. Editor, before I conclude this paper, let me respectfully and kindly protest against the admission of such personal abuse of men beloved in the Church, by anonymous correspondents, into our religious journals.—Where will such crimination end, if once indulged, in a time when controversial strife on great subjects is fast rising among us and will increase, and demand the utmost effort of all concerned to keep the unity of the spirit in the bond of peace? The name and private Christian character of Simeon are as dear to thousands of his brethren, as those of Pusey or Newman to the admirers of their writings and influence. I have no question that the Christian characters of the latter are worthy to be loved."

"But what would be said, if a writer should attack their personal piety as this person has dealt with Simeon? I see not that because the latter has gone to his rest we have any more right to asperse his reputation than if he were here to vindicate it. A man's doctrines we may attack: and if we think them tending to Socinianism, Antinomianism, or Romanism, there is no harm in kindly exposing the opinion; but we are not judges of men's hearts, as we may be of their doctrines, and we depart egregriously from the law of peace and charity, as well as of good sense, when we attempt to search them or to visit our opposition to what they taught upon their good name as sincere followers of Christ."

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* "I will require no more of you than to observe and understand with me what is meant by the ordinary phrase in our divines, a new principle or inward principle of life, and that you shall do briefly thus. A man's body is naturally a sluggish * * heavy thing, not able to stir or move the least animal motion, without a soul to enliven it. * * * Again, the body and soul together considered in relation to somewhat above their power and activity, are as impotent and motionless as, before, the body without the soul; * * but let a supernatural spirit be joined to this soul, and then it will be able to overcome the proudest, stoutest difficulty in nature. * * * Now the soul, in that it produces life and motion, the exercise of life in the body, is called a principle, that is, a spring or fountain of life, because all comes from it; in like manner that which moves this soul and enables it to do that which naturally it could not; that which gives it a new life, which before it lived not, * * is properly an inward principle; and an inward, because it is inwardly and secretly infused, doth not only outwardly assist us as an auxiliary at a dead lift, but is sown and planted in our hearts, as a soul to the soul, to elevate and enable it above itself, hath its seat and dominion in the regenerate heart, and there exercises dominion, &c. * * * Now the new principle by which not the man, but the new man the Christian lives, is, in a word, the Spirit of God, which unites itself to the regenerate heart, so that now he is said to be a godly man, a spiritual man, from the God, from the Spirit, as before a living reasonable man from the soul, from the reason that informed and ruled him; which is noted by that distinction in Scripture betwixt the regenerate and unregenerate, expressed by a natural or animal, and a spiritual man."—*Dr. Hammond, Sermons*, p. 240.

It will be seen, that by the *natural*, as distinguished from the spiritual man, Dr. Hammond means man, as man; including the reason, conscience, and all the original powers of human nature; all of which are impotent as respects the new life, without the Holy Spirit. The Holy Spirit is thus, in his view, a *super*natural gift, communicated to man as the "soul to his soul;" or, as Bishop Seabury has it, (with an emphasis on the Hebrew,) "the life of his *lives*," i. e., both of his rational and bodily life, the regenerative principle of his nature, so that the man who rejects or repels it is, despite of his reason, a *natural* man; and he who is actuated by it, is rendered by it, and not by his reason, a *spiritual* man. This view is widely different from that which makes the *reason* distinctive of the *spiritual* man, and which represents the *natural* man as equivalent to the *sensual* or *animal* part of our nature: a theory which Coleridge, if we may be allowed the honor of understanding an author whom, on many accounts, we sincerely respect and admire, has labored, and labored in vain, to fortify by the authority of our older divines. Coleridge was too profound a thinker to allegorize the story of the fall by accident; he saw that its literal acceptation would be fatal to his philosophy, and was thus naturally led to resolve it into an eastern fable.

† Our Lord himself has applied the word regeneration to the resurrection, (Matthew xix. 28,) and the Catholic Church have applied the same word with wonderful consent to baptism. As the term is thus applied to the two great epochs of the spiritual life, *viz.*, the epoch of admission to the kingdom of grace in this world, and the epoch of admission to the kingdom of glory in the next world, it obviously comprehends the *entire change* from the old nature inherited from Adam to the new nature communicated by Christ.

† II. Peter, ii. 4.

§ I. John, iii. 2.

In the Gambier Observer we find the following titles of books published in Cromwell's time: *viz.* "Crumbs of Comfort for the Chickens of the Covenant," "A Reaping Hook well tempered for the stubborn ears of the coming crop, or Biscuits baked in the oven of Charity, carefully conserved for the Sparrows of the Spirit and the Swallows of Salvation," "A sigh of sorrow for the sinners of Zion, breathed out of a hole in the wall of an Earthen Vessel, known among men by the name of Samuel Fish."

Oxford Tracts.—On inquiry, we understand that the delay in the publication of these Tracts is owing to the wish of the publishers to present Dr. Pusey's tract on Baptism, which of itself forms a considerable volume, entire to the public. The third volume of the Tracts, of the English edition, is also in press, and will be issued simultaneously with Dr. Pusey on Baptism.

The following remarks on the Tracts appeared in the Commercial Advertiser in the shape of a notice of Mr. Isaac Taylor's "Ancient Christianity." A very sensible, and of course disapprobatory notice of Mr. Taylor's book appeared also in the New York American. Such marks of sound discernment in the secular prints put to shame the short-sighted praises that have been bestowed on this radically infidel book in many of our religious journals:

"Were we to speak our own mind of this book, and of the tracts to which it is a reply in part—especially of the tracts—we should run athwart the opinions of the dissenters in England, and of all Protestant religionists in the United States, excepting the very high Church Episcopalians. The truth is, we were rather favorable to the Oxford Tracts, from what we had read of and about them, until the dissenters almost with one accord, began to make war upon them. This led us to pause. We had considered the effort of the Oxford theologians, in these tracts, an honest one, to bring back the Church of England to its standards, and to a more devotional and really religious state. Nor have we changed our minds since, notwithstanding that we are left in a fearful minority of one in our own Church, to say nothing of a large section of the Episcopal Church. Taylor is an able and a good man, and has brought much learning to the task he has taken in hand. The last number of the New York Review, contains an able article upon this subject, from the pen of Professor Henry. We think, with him, that the Oxford theologians have been mistaken and misunderstood."

☞ Since the foregoing notice was written we have perused the Dublin Quarterly Review for November, a Catholic work of scholarship and power. It contains an article devoted to the Oxford Tracts, and the controversy they have produced—and repudiates both parties. One of the objects of the Oxford theologians is, as above intimated, to revive the study and influence of the early fathers of the Church—the immediate successors of the apostles. But they disavow any other or farther authority to those fathers than rightly belongs to them as holy men, living nearer to the times of immediate inspiration than successors of centuries afterward. The Dublin Quarterly, which is under the immediate influence of O'Connell and his friends, condemns the Oxonians because they do not believe in the *inspiration* of those fathers.—The reviewer asserts their inspiration, and also the *continued* inspiration of the Catholic Church, through the decrees and expositions of its councils, &c., down to the present time, and to continue forever hereafter. Thus, if the seeds of popery are contained in the Oxford Tracts, the Catholics themselves have not discovered them.

Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania.

This Society, as its title indicates, seeks to diffuse a knowledge of the Gospel by sustaining missions within the Diocese—by educating young men for the ministry—and promoting the extensive circulation of our excellent liturgy. The 28th Annual Report was read on the 6th ult. The operations of the Society afford gratifying evidence, that by a small amount of means *judiciously* employed, a great amount of good may be done. With only about $3700 the services of 29 missionaries were secured, 10 young men aided in their education, and the services of the Church provided for nearly 60 congregations. The efficiency of the Society is demonstrated by the summary from the reports of missionaries, and we trust it may long be sustained, and enabled to extend yet wider its sphere of usefulness.

Illinois.—In his address to the fifth annual Convention of this Diocese, the venerable Bishop Chase thus bears testimony to the faithfulness of the missionaries in that portion of the west under his care.

After mentioning the name of a clergyman who had been transferred from a parish at Ottawa, to the superintendence of the school at Jubilee College, the Bishop adds:

"What is said of the faithfulness of the Rev. Mr. S. Chase as a laborer in this western field, may be said of *all* the Rev. gentlemen under the pay of the Missionary Society in this Diocese; and for the information of the Committee, I think it my duty to state what all on the ground here know to be true, that these stipendaries are faithful and true: And could the gentlemen who have the distribution of the oblations of the Church, witness with their own eyes the indefatigable labors of the pioneers of the Church—could they see how difficult it is to break up the fallow ground of this far western world, more waste, and sometimes more abounding with unyielding prejudices than heathen lands, they would, I trust, be satisfied that the small stipend afforded them, in some instances not one fourth of their expenses, is dearly earned. If the fruits of their labor are not so conspicuous and forward and ripe, at present, we should remember, and I beg the Committee to remember, that it is the privilege of man to plant only, but the honor of giving the harvest is reserved to the Heavenly Husbandman. Even Paul could but plant, and Apollos could but water; it was "God only who gave the increase."

But who in this case would let Paul starve or suffer Apollos to shiver in the cold wind in need of a garment, when his day's labor was faithfully done? If ever there was a class of men that earned, doubly and three doubly earned, the bread with which their hunger is appeased, the cries of their little ones for food and raiment are satisfied, that class is the Western Missionary of the Protestant Episcopal Church. By far the greater portion of these receive not so much, put all together, as do the ordinary mechanics: and the greater half even of this, does not come from the Church in any way. The rest they procure by manual or mental exertion at hours when many who think they are well supplied, are asleep.

These are not the statements of conjecture or forms of fancy. For the truth of what I say I have the experience of many a year in the western ministry; and the examples of many in my eye who were the founders of Churches in the wilderness; from Father Nash of Otsego Co., New York, of blessed memory, down to the suffering worthy few who now labor in this neglected, yet most important Missionary field of Illinois."

The True Character of the Church of England, *as exhibited in her* Antiquity, Orders, *and* Liturgy. By the Rev. George Ingram.

Second notice.

In the second chapter, Mr. Ingram treats of the Apostolic succession of orders and doctrine of the British priesthood. He avers that "the Church of England possesses both in their full integrity. The doctrine imbodied in her articles and liturgy, is truly Catholic; the same which has been held 'every where, by all the faithful, in all ages' of the Church; and the mission of her clergy to preach and teach that faith, can be clearly traced not only through Augustine to Peter who ordained Linus, Cletus and Clement, successively bishops of Rome; but also through the Irish and British line of succession to Saint Paul."

In reference to the succession through the Irish and British line to the early days of Christianity, we remark, that Mr. Ingram appears unnecessarily solicitous to establish the fact. Even if the Gospel had been first preached by Augustine in that country, and the Bishop of Rome had enjoyed undisputed sway until the sixteenth century; and if the only succession were through the Latin Church, it does not necessarily follow that the claim of the Pope to supremacy, would be just. Each portion of the Church Catholic has certain inalienable and undoubted rights, and the Reformation (or more correctly restoration) of the Church of England was simply a return to a primitive condition by the exercise of those rights. In laying off the yoke of a foreign power which had been imposed by force, and rejecting those doctrines which formed no part of the most ancient Christianity, she did no more than was her duty. But to return.

When the Dioclesian persecution was over, and the British Christians corresponded freely with foreign Churches, we find that they appeared with a proportionate number of Bishops; neither was their succession in the least disputed, their authority questioned, or their subscriptions refused by the bishops of the other churches assembled at the Council of Arles, from which it is evident that their character was well vouched.

We also find the British bishops addressed, amongst others, by St. Hilary, in his book "*De Synodis*," written during his exile in Phrygia, in which he commends them for their steadfastness in the orthodox faith; this was about the year 358.

That the British Church continued under Episcopal jurisdiction till the time of Augustine, is certain from the record which we have of the conference between him and the Archbishop of Cambria, attended by seven bishops and a number of the British clergy. Augustine endeavored to subject the Church of Britain to the see of Rome, and to himself as legate of that see; and for this purpose, by the assistance of Ethelbert, he convened a council and invited the British Bishops to meet him at a place on the borders of Herefordshire, since called "Augustine's Oak," where he demanded of them to submit to the Pope, and to conform to the Roman custom in the manner and time of keeping Easter, to use the Roman forms and ceremonies in the ministration of baptism, and to join the Roman missionaries in preaching to the Saxons. Dinoth, abbot of Bangor, in the name of his brethren, gave a truly Christian and Catholic reply, *manifesting a feeling of brotherly love towards all the members of the body of Christ*, but at the same time, disclaiming and denying any submission as due from the Church of Britain to the Bishop of Rome.

The remainder of the volume is occupied with proofs of the succession of Apostolic doctrine in the Church of England, and of the derivation and primitive character of the British Ritual. But as abundant materials from other sources are at hand for the establishment of these points, we conclude the present synopsis of Mr. Ingram's work.

Systematic Charity.—Our readers will be much pleased with the Pastoral Letter of Bishop Delancey on our last page. It will be finished in our next.

Confirmation.—Bishop Onderdonk's appointments for confirmation have been changed by an alteration of the time for *Christ Church, Brooklyn.*

Philarchæus.—"Are always welcome" are words which we would have applied in our last to the favors of this able correspondent, but which our printer made us omit. His "Adversaria" of to-day will be found well worthy of the attention of the learned and reflecting reader.

THE PURITANS.

The character of the "Pilgrim Fathers" is a favorite subject of contemplation for their descendants. There are few who have been reared on the soil of New England, willing to believe that any other strain than that of eulogy can be justly employed while speaking of their ancestors. "Fast, thanksgiving, and election sermons, Plymouth-Rock, Fourth of July, and centennial orations, have uniformly resounded with praises, and with nothing but praises, of the puritan character." We have been constantly told of their earnest desire to secure that great privilege, "Freedom to worship God,"—that they left a land of civilization and comforts for a sterile wilderness, where sustenance could be wrung from the soil, only by severe and unremitting labor.

They have been described as coming to the new world with the principles of freedom deeply rooted in their breasts, driven from the home of early days by the persecution of an intolerant hierachy, and as being sufferers for "conscience' sake" in the cause of religious liberty. But, take from these representations the embellishments of the orator, and the poet, and a different picture is before us. Their zeal for liberty of thought and action, may be estimated after a perusal of the laws they framed for the common weal. "The Christian love for mankind, which led them to carry the Gospel to the savage American," is poorly exemplified by their treatment of all, whose creed harmonized not with their own. Viewing their peculiarities in as favorable a light as justice will sanction, we are constrained to believe, that if in them there is much that is good, there is also very much of evil.

A writer in the last number of the New York Review, has, by a reference to original documents, given a more correct statement of the matter. Knowing that "every possible occasion is seized and made for exalting the Puritan fathers of New England, with a view of giving to their reputation a *hostile* bearing more or less directly upon those who have not seen good to take them as authorities in matters of religious faith and discipline, we do feel called in self-defence so far to repel the aggression, as may be done by carefully inquiring into the truth of facts, and laying before the public such information as will enable them to judge correctly of the subject." p. 51.

He then proceeds to show that the real contest between Churchmen and Puritans in England, instead of being, as is usually represented, a *religious* one, "was for the political ascendency; Churchmen desiring to continue prelacy as the religion of state, while the Puritans were striving to elevate Presbyterianism to the same post."

"That the Puritans were made to feel the rigor of severe laws and harsh penalties, subsequent to this, (the bold threatening of treasonable acts,) no man acquainted with the history will deny. But in order to judge of the necessity of these laws, we must know what was the occasion of their enactment; and for this, we must first ascertain in what light the Puritans of these days were looked upon by their opponents. Now we can scarcely turn over a page of history relating to those times, without seeing most clearly, that the Puritans were universally regarded as *subverters of the government*, and that the laws made against them, were designed *for the protection of the* state. Of this we have abundant proof in the history of those times."

Disappointed in obtaining the political ascendency which they sought, the Puritans petitioned for charters and grants to enable them to establish colonies in America. The government not only granted their request, but made these instruments of the most liberal character, and from them, the principles of civil liberty which distinguish our institutions, originated.

"The oft-repeated assertion that our Puritan ancestors *discovered* those principles, is without the least foundation. So far from this, their history shows, that they did not even appreciate, if they understood, the genius of the institutions which had been created for them. Consequently, some of the very first acts which they performed, was to enact laws abridging the liberty granted to the colonists by their charters. It is a question, indeed, of much interest, whether they would not have extinguished some of the most liberal features of their charters, had it not been for the supervision of the government at home. Certain it is, that the violation of their charters, on this identical point, was one of the charges made against the colonists, and this was one of the reasons for depriving Massachusetts of her charter. Strange, therefore, as it may sound to some of our readers, the truth is, that we owe the protection of the liberties of the subjects of the colonies, not to the Puritans, but to the King of England. It was not the Puritans who resisted the encroachments of the king, but the king and his council that restrained the Puritan governors within the bounds of their charters. Circumstances eventually caused them to change places, and made the king and parliament the oppressors, and the colonists the defenders of their civil rights. The colonists then became the defenders of those principles which the king had nourished and cherished, without knowing whereunto they would grow." pp. 53–62.

Among the causes which impelled the colonists to come to the western world, "necessity," "novelty," and "hope of gain," are mentioned by one of them.

It is by no means difficult to conjecture the motives by which the descendants of the Puritans have been swayed in uttering their panegyrics. The avidity, with which every possible opportunity has been seized to thrust them before the community, justifies the inference that sectarian interests are advanced by their means. The higher the Puritanical character is raised, the more separation from the Church is excused; and an apology for the rigorous persecution of others by the pilgrim fathers, offered with a confident hope of acceptance. E.

MISSIONARY INTELLIGENCE, &c.

The Rev. Benjamin Eaton of Missouri has been appointed a missionary within Bishop Kemper's jurisdiction and assigned to Mineral Point, Wisconsin.

The Rev. H. R. Peters, of New York, has been appointed a Missionary within Bishop Polk's jurisdiction, and assigned to Jackson, Mississippi.

The Rev. William Mitchell has been transferred, as a Missionary from the jurisdiction of Bishop Kemper to that of Bishop Polk, and assigned to Pine Bluff, Arkansas; and the post of Arkansas has been separated from Pine Bluff, and constituted a distinct station.

The Rev. R. C. [illegible] has resigned his appointment, as missionary at Wetumpka, Alabama; the Rev. B. Hutchins, as missionary at Fort Wayne; and the Rev. D. V. M. Johnson, as missionary at Michigan City, Indiana. The latter resignation is made in consequence of the voluntary offer of Trinity Church, Michigan City, to assume the entire support of Mr. Johnson, as their Rector; and that place has accordingly ceased to be a missionary station.

Miami and Perrysburgh, Ohio, have been again connected with Maume City, as one station.

The Domestic and Foreign Committees have taken rooms on the second floor of the new granite buildings, 281 Broadway, near Chambers-street. While the annual expense wil not be increased by the removal, the Committees will gain all the advantage of a convenient arrangement, having separate rooms for transacting the business of the two departments, and a common room for the meetings of the committees.

The treasurer of the Domestic Committee acknowledges the receipt from December 15th, 1839, to January 15th, 1840, of $1860 58. The treasurer of the Foreign Committee for the same period, $1722 09, exclusive of $474 specially remitted to Athens.—*Spirit of Missions.*

SUMMARY.

The Rev. Burton H. Hickox, of the Diocese of Ohio, having been suspended for the last six months from the ministry, has been restored by Bishop McIlvaine to the full standing and privileges of a Presbyter in the Church.

Gambier Observer.

CHURCH IN SPRINGFIELD, MASS.

We learn from a friend in Springfield, that the new Church in that place is nearly completed, and will probably be ready for consecration, about the 25th of next month. The building is of wood, in the Gothic style, 65 by 45 feet. The prospects of the Church and Parish are very flattering.

On Sunday, January 27th, Bishop H. U. Onderdonk administered the rite of Confirmation to twenty-four persons in St. Peter's Church, Philadelphia.

Statistics of the Scottish Episcopal Church.—The following is a brief summary of the report for 1838: 83 congregations; 86 clergymen; 2113 baptisms; 2098 catechumens; 784 confirmed; 204 marriages; 404 deaths; 8523 communicants.

Charity Schools.—The first Charity School established in England, was in 1685, by members of the Episcopal Church. The Society for Promoting Christian Knowledge (Episcopal) has, in England and Wales, 1500 schools.

Presbyterianism in England.—The Liverpool Standard says that Presbyterian, in England, is generally another name for Socinian. So sadly has that body departed from the faith.

CANTERBURY CATHEDRAL.

The north-west tower of this venerable pile has recently been rebuilt, in a style corresponding to the south-west tower, by the Dean and Chapter, at the expense of £30,000. Thus it is that the clergy of the established Church are continually devoting large sums to the beautifying as well as enlarging the different churches of which they are the appointed ministers. It is singular that the whole of the stone required has been procured from Caen, in Normandy, from the very quarry from which it was originally procured to build the cathedral, and for some time past 300 tons have been regularly imported into Whitstable every week, from whence it is conveyed by railway to Canterbury. The interior of the cathedral has been completely cleared, and is now just as fresh as if it had been recently built. The vaulted roof, with the shields of arms in their proper heraldic colors, and with many of the bosses gilt, has a most splendid appearance. The tombs are also being thoroughly cleaned; and the sumptuous monument to Archbishop Chichele, which combines the powers and arts of architecture, sculpture, and painting, has been recently re-decorated and restored by the Master and Fellows of All Souls' College, Oxford, in a style worthy of the memory of their princely and pious founder.

Church Extension in Southwark, London. It is in contemplation to build three new churches in the parish of St. George; the parishes of Christ Church, Blackfriar's Road, and Bermondsey, are to be furnished with an additional church each; the third new church in Rotherhithe parish is fast approaching to completion, and when opened, the comprehensive plan of the Rector, the Rev. Mr. Blick, of erecting three new churches, with a district of 3000 souls to each church, leaving 4000 to the mother church, and five new schools, will be fully carried out; the new and spacious church in Park street has just been consecrated; and the large church now building on the site of the nave of the ancient church of St. Saviour, is in a very forward state.

FLOATING CHAPEL.

Mr. Henry Ward, merchant, of Oxford, has recently built at his own expense a complete floating chapel at that place, capable of containing from 120 to 150 persons, for the benefit of the watermen and their families, with a residence at one end for a schoolmaster and mistress. A chaplain has been appointed, and the heads of the colleges and other friends have subscribed to his stipend. The chapel cost Mr. Ward £1000 in building, and he has also invested £100 for its repairs.—*Berrow's Worcester Journal.*

Jews.—In Africa, the number is computed at 504,000. In Asia, 738,000. In Europe, 1,918,059. In America, 5,700. Thus they are scattered over all the world, and yet remain a distinct people. They all cherish the expectation of returning to their own land, with unwavering firmness. 40,000 of them are now said to be in Palestine, where a few years ago only 4,001, were numerated.—*Boston Recorder*

DIED,

On the 9th ultimo, Eleanor Sarah Alice, aged 2 years and three months; and on the 15th, Louisa Ann, aged 6 years and 4 months, children of the Rev. J. L. Harrison, rector of Christ Church, Greensburgh, Pennsylvania.

CALENDAR.

FEBRUARY.

9. Fifth Sunday after the Epiphany.
16. Septuagesima Sunday.
23. Sexagesima Sunday.
24. St Matthias the Apostle.

MARCH.

1. Quinquagesima Sunday.
4. Ash-Wednesday.
8. First Sunday in Lent.
11. } Ember Days.
13. }
14. }
15. Second Sunday in Lent.
22. Third Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
29. Fourth Sunday in Lent.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

Fifth Sunday after Epiphany, February 9, All Saints' Church.

First Sunday in Lent, March 8, Church of the Ascension.

Third Sunday in Lent, March 22, St. Clement's Church.

Fourth Sunday in Lent, March 29, A. M. St. Peter's Church; P. M. Christ Church, *Brooklyn.*

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists, *New York.*

Sunday next before Easter, April 19, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York.—Fourth Sunday after the Epiphany and Festival of the Purification of the Virgin Mary, February 2, instituted the Rev. Anthony Ten Broeck into the Rectorship of the Church of the Nativity. Morning Prayer was read by the Rev. Timothy Minor; the keys of the Church presented to the new incumbent, in the name and behalf of the parish, by Mr. Francis Lippitt, Senior Warden; and the sermon preached by the Bishop.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 76 Walker.
De Grasse, Rev G Isaiah, 43 Liberty.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 245 Bowery.
Haight, Rev Benjamin I, 3 Rutgers Place.
Halsey, Rev Charles H, 453 Houston.
Hammell, Rev Wliiam, 31 Downing.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles. Middle Road Murray Hill, between 4th and5th Avenues, near Thirty-sixth.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, corner Vandam and Varick.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, corner Hubert and Hudson.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Carter. Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, 36 Butler.
Shimeall, Rev. R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev. Edmund D., D. D., Essex-street,

NOTICES.

☞ Bishop Onderdonk's next to Lecture Candidates for Orders, and young men proposing to become Candidates, will be delivered to-morrow evening, 9th inst., in the Chapel of St. Peter's Church. Service to commence at half-past 7 o'clock.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

A meeting of the *Board of Managers* will be held at the Sunday School Room of St. John's Chapel, on Tuesday Evening next, the 11th inst. at half past 7 o'clock.

Wm. H. Townsend, Sec'ry.

Feb. 8.

PROTESTANT EPISCOPAL TRACT SOCIETY.

A meeting of the *Board of Trustees* will be held at the Sunday School Room of St. John's Chapel, on Tuesday Evening next, the 11th inst. at 8 o'clock.

Pierre E. F. M'Donald, Secretary.

Feb. 8.

CITY MISSION.

As poverty, privation, and suffering, now prevail to an alarming, and probably an unprecedented extent, it is hoped that those whom God has blessed with this world's goods, will come forward promptly and liberally to the relief of their less favored fellow creatures.

☞ Any donations of money or clothing for the poor will be thankfully received by J. R. M'Gown, 142 Fulton street; the Agent, 28 Ann street; or at the residence of the Missionary, 245 Bowery. A. F.

the following donations for the benefit of the poor—
By Swords, Stanford & Co., from R. B. M. $30.

CHURCH OF THE NATIVITY.

The Ladies of the Church of the Nativity, being desirous of furnishing the Chapel in such manner as will be neat and appropriate for the due celebration of the Worship of ALMIGHTY GOD, and also to procure a library and books of instruction for the Sunday School, propose to have a sale of *useful and fancy Articles.* Donations in money or articles will be thankfully received from all who are disposed to assist a young and necessitous Church in the Eleventh Ward.

They may be left at Messrs. Swords, Stanford & Co.'s 152 Broadway, at the Depository, No. 28 Ann street, and at the residence of Mrs Lippitt, No. 299 Third st.

Jan. 4, 1840. tf

☞ The Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, would, through this medium, again appeal to the members of the Church for their aid, in behalf of the destitute children connected with the above school, and of many in the neighborhood, who are prevented by want of sufficient clothing from attending upon its instruction. Any articles of clothing or materials will be thankfully received at the Sunday School Union Depository, No. 28 Ann street; Swords, Stanford & Co., No. 152 Broadway; or the office of the Protestant Episcopal Press, No. 142 Fulton street.

November 22d. 2m

ACKNOWLEDGMENTS.

EIGHTH AVENUE SUNDAY SCHOOL.

The Teachers of the Eighth Avenue Sunday School thankfully acknowledge the receipt of Five Dollars for the Poor of the School, from Jacob Le Roy, Esq, per Swords, Stanford & Co. Feb. 8.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The treasurer has further to acknowledge the receipt of the following subscriptions and donations, viz.

From P E F M'Donald, $2; A L M'Donald, jr, $2; J P Atkinson, $1; John S Betts, $1: Jonas Minturn, $1; H D Demarest, 50 cts; Wm Betts, $1; H Le Roy Newbould, $1: Thos H Newbould $2; Mrs Wm H Morris, $2; John Brower, $1; Hamilton Fish, $5; R L Morris, M D, $1; Edw A. Le Roy, $2. Total, $22 50.

John H. Swift, Treasurer,
Feb 8, 1840. 158 Water-street.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 29th ult., has received the following contributions, viz:—By the hands of J Howard, Esq, receiving agent in Baltimore, received from the family missionary box, Fredericktown, Maryland, domestic missions, $20 31. By the same hands, from the Female Missionary Society of St John's Church, Hagerstown, Maryland, for domestic missions $55. Received through the hands of Mr C I Aldis, from W H Hubbard, Esq, receiving agent in Richmond, Va, a thank-offering for preservation during sickness, per Rev George Woodbridge, $5. By the same hands, from the Rev Mr Berkeley, from Dale Parish, $17 50. By the same, through Benj L Meade, from Grub Hill Church, Raleigh parish, Amelia county $5. By the same, from a young lady of Pittsylvania, for Bp Chase. $1; from Dr Rowan, Middlesex, for the same, $50; from Mrs Dr Rowan, of the same place, for the same, $10; from Francis H Smith, of Lexington, $2 50, for the same object; from Christ Church, Smithfield, for the same purpose, $5; from a member of the congregation of Millwood, for the same $2 50; total $71. From Mrs Ann McCaw, Richmond, Va, $2 50. From the quarterly collections of the St Bartholomew's Church, New York, of which $12 50 are by a contributor, given for Bp Chase's diocese, $100 34. Received from the J L Clark, Rector of St John's Church, Waterbury, Conn, from the Ladies' Sewing Circle, $20. By the hands of the Rev George McElhiney, a contribution from St Anne's parish Annapolis, Maryland, to the domestic branch of our general Missionary Society, $50. Total receipts, $346 65.

Feb. 5, 1840. James Swords, Treasurer.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $6, from J S R, for the poor. For the same, by James Swords, Esq, from Peter Lorillard, Esq, $25. By Swords Stanford & Co, from J F S, $20 From M R, $5.

Lot Jones, 192 Allen-Street.

Feb. 5, 1840.

N. B. Additional donations to meet the present trying emergency are greatly needed, and will be thankfully received, if left with Swords, Stanford & Co., 152 Broadway, at 142 Fulton st, 28 Ann st, or at the residence of the Missionary, 192 Allen st. L. J.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Remitted by James Howard, Esq, agent at Baltimore, from Female Missionary Society of St John's Church, Hagerstown, Md, $55; from Family Missionary Box, Fredericktown, Md, for mission to Cape Palmas, 21—total, 76. Received from Rev John West, contribution of ladies of Zion Church, Newport, for a native girl at Cape Palmas Mission, 20. Received by the hands of the Rev I L Clark, rector of St John's Church, Waterbury, Con, offerings of said church, 45; Juvenile Sewing Circle, in addition to 10 for a child in the African Mission, Sarah Morgan, 10—in all, 55. Remitted by Henry Trescot, Esq, agent at Charleston, from South Carolina Female Society. for China, 16; from St Philip's Church, for Africa 24, Texas 6, general purposes, 40—70; from St Stephen's Chapel, for do, 33 40—in all, 119 40, less exchange 3 48—115 92. Remitted by Jas Howard, Esq, agent at Baltimore, from Sunday offerings of Christ Church congregation, 200. Received from Rev Anthony Ten Broeck, for Texas Mission, annual contribution of St Anna's Ch, Fishkill Landing, 7 15; annual contribution of Church of the Nativity, New York, 4 10—total 11 25. Remitted by Benjamin Howard, Esq, agent at Boston, weekly offerings of St Andrew's Ch, Hanover, Mass, by Rev E A Greenleaf, 5; Mr John Edson, 5; from St Michael's Church, Marblehead, by Rev Mr Lewis, 21 25; offerings of St Andrew's Church, Hopkintown, N H, by Rev M B Chase, rector, one half of 35, 17 50; from Grace Church Sunday school, Boston, towards the support of 6 children in the Miss. school of Cape Palmas, by A A Child, 60—108 75. Total receipts, $586 92.

Mem.—Of the $150 acknowledged last week, from the Young Men's Society of St Luke's Church, it should have been stated that $43 57 was specially appropriated to the African Mission.

Charles J. Aldis, Treasurer.
Bank of America, Feb. 4, 1840.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $20 for the poor, per Swords, Stanford & Co.

The further donations of the benevolent are earnestly solicited. The sufferings of the worthy and respectable poor were perhaps never greater than at present; their calls for aid upon the missionary are, in number and necessity, beyond all former precedent, while the means he has hitherto had to relieve them have been less than one third of its usual amount. They will be thankfully received, if left with Messrs Swords, Stanford & Co, 152 Broadway; or with Jesse Pound,
Feb. 5, 1840. 47 Vandam st.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From J F Sheaff, Esq, a donation, by the hands of Thomas N Stanford, Esq, $50; from E W Laight, Esq, do, $5; from Mr T Craven, Brooklyn, do, $2; from "A Friend," do, $1. From annual subscribers, $4.—Total, $62 50.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
Thomas C Butler, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding, Bibles, Testaments, & Psalms & Hymns.

REMOVAL.

CHARLES HENRY has removed from No. 142 to No. 124 Fulton-street, where the publication of the Oxford Theology will be continued.
February 8, 1840.

MRS. OKILL thinks it necessary to state, that owing to an advertisement that has appeared in the Churchman, an impression has gone abroad that she intends relinquishing her business. She takes this opportunity of stating that she has no idea whatever of giving up her school.
6 Clinton Place, Feb. 8, 1840. 3t

FOR SALE.

A PEW in St. Paul's Chapel. Inquire at the Neptune Insurance Office. If not sold shortly, it will be let for the ensuing year. Feb. 8.

JUST PUBLISHED,

THE Second Edition of the American Reprint of Tracts for the Times, volume first, 8vo. pp. 600 neatly bound in cloth. Price $2 00.

The first volume of the American reprint contains the two first volumes of the sets that have been imported, and is now offered at a trifle over half the price of the English volumes. The remaining volumes will be broght out rapidly, and the complete series, printed on large and fair type, and good paper, will be for sale at one half the cost of the English copy.

Orders received, from the Trade and from the Public, by CHARLES HENRY,
Feb. 8. 124 Fulton street.

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.—With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, and Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.
Just published and for sale by Charles Henry,
Feb. 8. 124 Fulton st

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by
CHARLES HENRY,
Feb. 8. 124 Fulton street.

ORANGE COUNTY INSTITUTION.

THE REVEREND SAMUEL PHINNEY'S Select School, near the village of Newburgh, is in a retired and pleasant situation, where the boys form a society by themselves, and are not permitted to leave the premises without permission from the principal. The number is limited to twenty-five, who all lodge under the same roof with himself. The house is large and airy, and the place is distinguished for health. All branches are taught, requisite to give the scholar a complete English and Classical education. The strictest attention is paid to the morals and manners of the students.

THE TERMS ARE:

For tuition, board, washing and fuel, $250 per annum, payable quarterly; for instruction in the French and Spanish languages, $10 each, per quarter. The scholars furnish their own beds, and bedding, and towels. As the number of pupils is limited, three months notice must be given of the intention to remove any of them, in order to give sufficient time to fill vacancies. When pupils are removed without such notice, payment must be made at the rate of $250 per annum, up to the end of three months from the time when the principal is informed of the intention to remove them.

Samuel Phinney, Principal.
Newburgh, Jan. 1840.

REFERENCES.

Rt. Rev. B. T. Onderdonk; Rev. E. Nott, D. D., President of Union College, Schenectady; Rev. John Brown, Newburgh; Messrs. Brown, Brothers & Co., William B. Crosby, Esq., George F. Allen, Esq, New York; Rev. Evan M. Johnson, Brooklyn; Messrs. Brown & Bowen, Philadelphia; James Hunter, Esq., Woodstock, near Philadelphia; Messrs. Alexander Brown & Sons, Baltimore; or, the parents of any of his present or former pupils. t May 1.
January 18, 1840.

A GENTLEMAN from England, who has had an English Collegiate Education, wishes to obtain a situation as Assistant Classical Tutor in a College, or as Classical Instructor in a highly respectable Institute, where he would not have to *attend to the discipline* of the school except during the recitation hours. As he wishes to prosecute his studies for the Church, salary would be but a secondary consideration. He is allowed to refer to the Rev. Dr. Hawks, of Flushing, Long Island, for testimonials of his ability, &c.; and also to Joseph Fowler, Esq., of New York. Address J. C. B., care of Rev. Dr. Hawks, Flushing. Feb. 1—3t.*

A PRINCIPAL is wanted for a Ladies' Boarding and Day School, in the most healthy and pleasant part of the city. The house is large and commodious, the school rooms elegantly furnished. The furniture will be disposed of, on reasonable terms. Applicants please address M. O., Post Office, stating name and residence, and where an interview can be had.
Jan. 17th, 1840.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3. P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

CHURCH AND PARLOR ORGANS.

FOR SALE, two small Church Organs in handsome cases with gilt front pipes, and containing the following stops: Dulciano, Stop'd diapason Bass, Stop'd diapason Treble, Principal, and Fifteenth—9 feet high, 5 feet 8 inches wide, and 3 feet 4 inches deep, warranted first rate instruments. Also, an assortment of Parlor Organs of three and four stops, in elegant mahogany cases.

Also, an excellent second hand Organ (built by G. F. England, of London,) of five stops, viz; Dulciano, Stop'd diapason, Principal, Mixture, and Hautboy, in a mahogany case—well calculated for a small church. Enquire of the subscriber at the organ manufactory, Centre Street, at the head of Canal street. HENRY ERBEN.
Jan. 25—3t

Just Published,
THE CHURCHMANS' ALMANAC FOR 1840.

Orders te be addressed to
JOHN R M'GOWN, 142 Fulton-street,

The Almanac may also be obtained from the following persons, viz: Charles Stimpson, jun Boston—Z Clark, Troy, N Y—W C Little, Albany, N Y—H Hooker, Philadelphia,—A D Brunner, Baltimore,—Jos Gill, Richmond, Va. Dec. 24

GENERAL PROTESTANT EPISCOPAL
SUNDAY SCHOOL UNION.

A VARIETY of Books, suitable for Christmas and New Year's Presents, will be found at the *Depository, No. 28 Ann street,* among which are the following *New Books:*

THE HOLY CHILD JESUS, *An Example of Obedience to Parents.* 24 pages, 18mo. in fancy covers, with a beautiful frontispiece.

THE INFANT BROTHER, 156 pages, 18mo. with an elegantly engraved frontispiece, handsomely bound in muslin.

BLOSSOMS OF CHILDHOOD, by a Mother, 155 pages, 18mo. with an elegant frontispiece, and other engravings—neatly bound in muslin.

Just Received,

KEBLE'S CHRISTIAN YEAR, English 18mo. and 32mo. editions.

MEMOIR OF THE LIFE OF BISHOP WHITE by Bird Wilson, D. D., Professor in the General Theological Seminary, with a Portrait, a Fac Simile of Bishop White's handwriting—the Record of Bishops consecrated by him, and an engraving of his study.

SELECT FAMILY AND PARISH SERMONS, by Bishop McIlvaine, 2 volumes, octavo.

THE YOUNG LADY'S COMPANION—a series of Letters by Miss Margaret Coxe.

THE RELIGIOUS SOUVENIR FOR 1840, Edited by Mrs, Sigourney.

December 18, 1839.

A YOUNG LADY, a communicant in the Protestant Episcopal Church, wishes to obtain a situation as governess: the preparatory department of a Female Seminary would be preferred, but a desirable residence in a private family would not be objected to. Address L. D, Burlington, N. J., care of the Right Rev. Bishop Doane, to whom the advertiser has permission to refer.
Dec. 21st., 1839. 4t

ST. PAUL'S COLLEGE.

A GENTLEMAN, having had experience as an Instructer in the elements of English education, may find a desirable situation in the Grammar School of the above named Institution. He must be a single man, and able to produce the most satisfactory recommendations both in point of character, and qualifications as a teacher. Letters, post paid, to be addressed to the Rector of St. Paul's College, College Point, N. Y. Nov. 16.

MELVILL'S SERMONS.

A new edition, to which is added the last volume of this eloquent author, just published in 2 vols 8vo., and for sale by JOHN R. McGOWN,
at the office of the P. E. Press, 142 Fulton st.
Jan. 8.

MRS. LINCOLN PHELPS' INSTITUTE,

AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.
Sept. 28. tf

POETRY.

For the Churchman.

EPIPHANY.

St. Matthew, ii. 1. 2. 9, 10, 11.

What was't that mov'd the sages from afar,
To leave their pleasant groves and fertile fields,
And ofttimes gazing at a distant star,
Give up their homes, and to its guidance yield?
O, they had learn'd from those whose lips were seal'd
In death—that by a sign from heaven,
Like as a star—there would be then reveal'd
A mystery, when blessings would be given
To Jew and Gentile both, whereby all might be shriv'n.

Whence learn'd those eastern sages, that a King
Was destin'd to be born for Israel's line,
Be heralded from heav'n; one that should bring
Peace, and good will to men, and that a sign
Before unknown, His glorious star would shine
Within the azure skies, and guide the way
To where the infant slept—Heir most divine
Of all perfections, pure, spotless, and benign?

Perchance the holy Daniel had foretold
To eastern schools, that in far distant days
Certes to come, God would to man unfold
Mercies supreme, demanding highest praise:
Such boundless love!—the poet's noblest lays
Are dull, when dwelling on so bright a theme;
The soul, surcharg'd with wonder and amaze,
Looks upward unto heav'n, with fondest, happiest gaze.

Come then, ye Gentiles, and your off'rings bring,
Your King asks not gold, frankincense, and myrrh,
Come with your hearts of love, with prayers that wing
Their flight to heaven, such doth our King prefer;
Come, broken, contrite hearts, and no more err
Amid the temptings of earth's slippery way;
Christ now is manifest, thy soul bestir,
Bedeck thy mind with gems that will survive the
Box, the Pine, and Fir. T.

MY LIBRARY.

My days among the dead are passed;—
Around me I behold,
Where'er these casual eyes are cast,
The mighty mind of old:
My never-failing friends are they,
With whom I converse night and day.

With them I take delight in weal,
And seek relief in wo:
And while I understand and feel
How much to them I owe,
My cheeks have often been bedewed
With tears of thoughtful gratitude.

My thoughts are with the dead, with them
I live in long past years,
Their virtues love, their faults condemn,
Partake their hopes and fears,
And from their lessons seek and find
Instruction with an humble mind.

My hopes are with the dead, anon
My place with them will be;
And I with them will travel on
Through all futurity;
Yet leaving here a name, I trust,
Which will not perish in the dust.

ROBERT SOUTHEY.

THE UNITY OF THE CHURCH.

The Episcopate is one; it is a whole in which each enjoys full possession. The Church is likewise one, though she be spread abroad, and multiplies with the increase of her progeny: even as the sun has many rays, yet one light; and the tree, boughs many, but its strength is one, seated in the deep-lodged root; and as when many streams flow down from one source, though a multiplicity of waters seems to be diffused from the bountifulness of the overflowing abundance, unity is preserved in the source itself. Part a ray of the sun from its orb, and its unity forbids this division of light; break a branch from the tree—once broken, it can bud no more; cut the stream from its fountain, the remnant will be dried up. Thus the Church, flooded with the light of the Lord, puts forth her rays through the whole world, with one light, which is spread upon all places, while its unity of body is not infringed. She stretches forth her branches over the universal earth in the riches of plenty, and pours abroad her bountiful and onward streams; yet is there one source, one head, one mother, abundant in the results of her fruitfulness.—*Cyprian.*

THE HOLY SACRAMENT.

What the tree of life was to Adam in Paradise; what sacrifice in general was to the faithful, after the fall, from Abel downward; what the paschal lamb was to Israel quitting Egypt; what manna was to that people in the wilderness; what the shew-bread was in the tabernacle and temple; all this, and if there be any other symbol of like import, it is now briefly comprehended, during the continuance of the Christian Church upon earth, in the holy Eucharist. The former were prefigurative sacraments, this a commemorative one. They showed forth the Messiah, and the life which is by him, until his first coming; this shows forth the same Messiah, and the same life, "until his coming again."

Excluded from the tree of life in Paradise, we are admitted to partake of the bread of life in the Church. Lost by the covenant of works, we are saved by that of grace. A cheering voice calls to us from the sanctuary, "Draw near with faith, and take this holy sacrament to your comfort." The elements are honored with the names of the body and blood of Christ, because appointed to signify and convey, to the worthy communicant, the blessings purchased by his body broken, and his blood shed, upon the cross; blessings to the soul, like the benefits conferred upon the body by bread and wine; life, health, strength, comfort, and joy.—*Bishop Horne.*

HUMAN FRAILTY.

I have seen a rose newly springing from the clefts of its hood, and at first it was fair as the morning, and full with the dew of heaven as a lamb's fleece; but when a rude breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirement, it began to put on darkness, and to decline to softness, and the symptoms of a sickly age; it bowed the head, and broke its stalk; and at night, having lost some of its leaves, and all its beauty, it fell into the portion of weeds and worn-out faces.

The same is the portion of every man and every woman; the heritage of worms and serpents, rottenness, and cold dishonor; and our beauty so changed, that our acquaintance knows us not; and that change mingled with so much horror, or else meets so with our fears and weak discoursings, that they who six hours ago tended upon us, either with charitable or ambitious services, cannot, without some regret, stay in the room alone where the body lies, stripped of its life and honors.—*Bishop Taylor.*

A PASTORAL LETTER, TO THE CLERGY AND CHURCHES IN THE DIOCESE OF WESTERN NEW YORK: On the regulation of the Convention enjoining Monthly Collections for Church objects. By WILLIAM H. DE LANCEY, D. D., Bishop of the Diocese of Western New York.

My Dear Brethren:

By a resolution of the Convention of this Diocese, recently convened at Rochester, which is hereto prefixed, I am requested to address to you a Pastoral Letter, with a view to explain and enforce the Plan of Church contributions adopted by that body as a regulation of the Diocese.

In fulfilling this duty, I present to you in the first place a copy of the Plan, as follows:

REGULATION OF THE DIOCESE.

"In every parish in this Diocese there shall be monthly collections for Church objects, to be made regularly, on the second (or some other) Sunday of each month; unless some other mode of raising stated contributions for the same be already in operation.

It shall be the duty of every clergyman to give due notice of these collections, and to call the attention of the congregation to their importance and claims.

It shall be the duty of the wardens of every parish, to forward the proceeds of the collections or contributions to the Diocesan Treasurer of the Convention, designating for what particular Church object the contribution is intended; and if no object be thus specified, the amount forwarded shall be held subject to appropriation to Diocesan objects.

It shall be the duty of the Diocesan Treasurer to hold all moneys received by him, subject to appropriation by a Board for Church objects, and to pay them upon order of the Board.

The Bishop and Standing Committee, as at present empowered, shall constitute the Board for Church objects in this Diocese. They shall apply all moneys specifically intended by the donors to the objects named by them. All other moneys shall be appropriated to such Church objects in the Diocese, and in such proportions, as they may deem most conducive to the good of the Church.

The Diocesan objects are—*Mission, Education, the Expenses of the Convention, the Distribution of Bibles, Prayer Books, Sunday School Books, and Tracts, and the Increase of the Episcopal Fund.*

The Treasurer shall also receive contributions for Church objects, sent to him by benevolent individuals, or by Churches, or societies not belonging to this Diocese; which contributions shall be applied or appropriated as provided for above. He shall report annually to the Convention the amounts received and disbursed by him, and his accounts shall be annually audited by the Standing Committee of the Diocese.

The Board for Church objects shall report annually a statement of the amount thus raised, the objects to which it has been applied, the Churches which have contributed, with the amount by each; and also the Churches which have failed to make and forward their contributions—which report, or an abstract of the same, shall be appended to the journal."

In explanation of this plan, I observe, that collections in each Church, to be made monthly, commencing in January, are here proposed, because they furnish an opportunity to every one to give according to his ability, freely, statedly, on the great principle of the Gospel, without ostentation, without grudging, and with the power of designating the object to which his beneficence is to be applied.

The time suggested for the collections, is the second Sunday of each month, if suitable, or some other Sunday of each month, if the second Sunday should not suit, as in the case where the clergyman supplies two churches on alternate Sundays. It will be best for the Rector and Wardens of each Church, if they cannot adopt the second Sunday, to fix on some other Sunday, as the stated day for the collections; and let a notice be put up at the entrance of the Church, or in some conspicuous place, stating that such a Sunday in every month is fixed on as the stated day for Church collections in the Church.

The collections may be made either before or after the sermon, both in the morning and afternoon, if there be two services, and it should be deemed advisable. In general it will be best thus to signalize the *whole* day as a day for the exercise of Christian beneficence.

Due notice of these collections should be given by the clergy on the Sunday before. The Plan does not make it their duty to preach upon these subjects, but to give the notice, and to enforce their claims in the way they shall deem most expedient. It leaves to their conscientious views of duty to preach or not. Either at the time of giving the notice, or on the day of making the collection, the great duty of Christian beneficence may be very appropriately and effectively urged upon their flocks. Let these sacred enterprizes in which the Church is engaged, be fully explained by the clergy. Let the imperative obligations which lie upon all Christian people to aid in them be fully unfolded. Let the sanctions of the Gospel be brought faithfully and affectionately to bear upon the consciences and judgments of the laity; and I have no hesitancy in expressing the belief, that they will meet a cheerful and liberal response throughout the Diocese.

No circumstances, however untoward, should be deemed, by any congregation, an excuse for not making these collections. It is the steady flow of these small streams, which is to create the reservoir of beneficence to which we look for the means of meeting the urgent spiritual necessities of the Diocese. Even in congregations destitute of a clergyman, and only occasionally opened for services, advantage should be taken of these occasions to carry out this system of collections.

Is a congregation able to give but little? Let them remember that God accepteth the beneficence of His people according to what a man hath, and not according to what he hath not; and that the smallest sums may ultimately swell into an important aggregate.

Does a congregation think that it is too feeble to sustain itself, and of course disqualified to aid others? Let the people remember that by making these collections they are in fact aiding themselves, for through the missionary stipend, or through other means, their beneficence returns more than seven-fold into their bosoms.

Does any Church suppose, that by making these collections they will assume an appearance of strength beyond the fact, and thus induce a too early withdrawal from it of the missionary stipend? This also is an error; for while compliance with this regulation will furnish evidence of the zeal and interest that insure a favorable regard, the neglect of these collections may prompt the belief that the parish is too indifferent to the cause of Christ and His Church, to justify further continuance of aid.

It will be noted that the collections required by the canons, for missions, education, the Convention and the Episcopate, are included in these monthly collections; so that the plan does not interfere with the existing canonical duties of the clergy and the parishes in this respect, but rather aids in the discharge of them.

It should be borne in mind that these collections are wholly distinct from contributions for parish objects, and for special applications of a different kind.

The transmission to the Treasurer of the funds thus raised, is to be made by the Wardens, or either of them, and should be done as soon as practicable after each collection. The amount is to be forwarded, either by mail or through some bank, or by private hands, to *William S. Philpot, Esq., Canandaigua, Ontario county,* who is the Treasurer. The object for which the sum forwarded is intended, should be specifically named to the Treasurer, that he may enter it under the proper head in his accounts. All sums not specifically designated will go into the general funds of the Diocese, and will be appropriated by the Committee, to objects which most urgently need them. The early and monthly transmission of the proceeds of the collections to the Treasurer, is a point of great importance, as he will be subject to frequent drafts.

Such Churches in the Diocese as have already adopted systematic modes of contribution, may easily make them harmonize with this plan, either by the substitution of this system for their own, or by transmitting periodically, to the Treasurer, the sums raised by them for Church objects, specifying the object for which such sum is intended.

When collections are made for domestic or foreign missions, or for the General Theological Seminary, or for other Church objects, exterior to the Diocese, the proceeds, transmitted to the Treasurer of the Convention, will be forwarded by him to the persons authorized to receive the same; and thus we are provided, within the Diocese, with a regular channel of conveyance, and organ of communication for all the important institutions of the Church.

Individual Contributions.—It is meant, by the plan thus adopted by the Convention, to furnish to benevolent individuals, scattered throughout the Diocese, the opportunity of promoting the cause of Christ, by aiding any one or more of the Church objects named. When gratitude prompts, or Providence softens, or distresses warn, or conscience impels, every member of the Church, in the easy discharge of spiritual charity, may know what objects need his aid, and where and how the opened heart may speed its consecrated feelings toward the cause of Christ and of His Church.

In the same way is afforded an opportunity to those without the Diocese, whose interest in our welfare and progress, or whose former connexion with it, or whose relations to it by feelings, or possessions, may prompt them to open a liberal hand to its necessities, to transmit their beneficence without delay, and with a certainty of its meeting the end designed.

Societies, also, both within and without the Diocese, may thus assist us by pecuniary contributions, assured that whatever they may forward to the Treasurer will be applied to the object they shall specify.

A report will be made to each annual Convention, by the Standing Committee, of the amounts thus raised, of the Churches which have contributed, [illegible] any, as have neglected to make the collections, and of the mode in which the funds have been distributed; so that the Diocese will have annually before it a full record of its pecuniary agency in promoting the Church and the cause of Christ.

Application of the Funds.—The sums raised for missions and education in the Diocese, will be forwarded, so long as the two dioceses continue to act together under the missionary canon of 1838, to the Treasurer of the Missionary and Education Society, to be disbursed with the other funds of that Society, for the support of missions and education in both dioceses, as is done at present, and the missionaries will continue to draw on the Treasurer of the New York Missionary and Education Society, as heretofore.

Whenever a separation shall take place, these funds will be applied to the same objects in this Diocese, under the direction of the Bishop and Standing Committee, who are required to report to the Convention all their proceedings in the case; and when that event shall occur, due notice will be given to the missionaries and beneficiaries of the mode in which their stipends are to be drawn.

Having thus explained the plan, I proceed to offer to your minds some few *considerations which enforce it* upon the clergy and Churches of the Diocese.

You will observe, then, it is a regulation of the Diocese, deliberately adopted by our ecclesiastical legislature, and meeting the full and cordial approval of the Episcopal authority.

The regulations of the Convention are binding on the consciences of both the clergy and laity. It is incompatible with Churchmanship and with morality, to defy or disobey the authorized laws of our ecclesiastical bodies, acting within their constitutional limits. Even should the plan now adopted not meet the entire approval, in all particulars, of any clergyman, or of his congregation, yet are they both bound to remember that the laws passed by the majority are binding upon all members of the Diocese. The opposite view would be fatal to all legislative action in the Church. This regulation is not a mere recommendation, but is to be regarded as imposing a duty from which nothing but an absolute impossibility of compliance will justify a deviation.

I express myself more fully upon this point, because there is a sort of lax notion prevalent in many parts of our Church, that canons and regulations adopted by our Conventions may be neglected or obeyed as caprice, or feeling, or individual opinion may dictate. Such a view is a perversion of ecclesiastical responsibility without any sanction from reason, or Scripture. We are required to submit to every ordinance of man, for the Lord's sake—to obey, in the state, those who have the rule over us. The duty of obeying Church laws and regulations, is no less clear. Wo to the cause of Christ and of His Church, if the spirit that walks about our Zion shall be of this disorderly kind—the spirit of Korah, Dathan and Abiram, throwing itself in the face of every enactment which conflicts with individual preferences, and setting up on futile and flimsy grounds, a direct opposition to the laws and appointments of the Church.

I have no fears that such a spirit will prevail in this Diocese, over the conscientious attachment of the clergy and laity to the Church and her institutions, but it is of no small importance, in this age of ecclesiastical perturbation, to refer occasionally to the first principles of law and order, that we may fully understand the strong and immovable ground on which our ecclesiastical duties rest.

(*To be continued.*)

ON THE COMMUNION.

Human nature is ever in extremes; we avoid one error too often only to fall into its opposite. Thus it is in the holy communion, to an extent most easily traced by its paralysing effects. We have abjured the Romish doctrine of transubstantiation; and we have done well, for, in the language of the 28th article of our Church, it "is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions: but it is to be feared that Protestantism tends to an error equally dangerous, because equally repugnant to Scripture, and equally overthrowing the nature of a sacrament. In our anxiety to avoid superstition, we are bringing ourselves into contact with scepticism; in our abhorrence of the blasphemy and absurdity involved in the elementary change, for which the Papist contends, we have simplified and explained away, and well nigh reduced, this most sacred and mysterious rite of our religion, to a mere commemoration of the sufferings of Christ: in denying the bodily presence of the Lord in His holy supper, do not many of us virtually deny the reality of His spiritual presence also? O, no wonder that the sacred table is so little thronged; no wonder that the generality, even of those who do attend, come so seldom, when the very essence of the sacrament is disregarded, and our souls incapacitated for its reception, by the benumbing influence of a cold and proud unbelief. I have spoken of these two errors, as in direct opposition to each other; like most extremes, they may be traced to precisely the same cause—to that carnal mind, which, however developed, is, and ever must be, at enmity with God. To a carnal and literal interpretation of this divine mystery, is owing the Romish doctrine of transubstantiation: and to the very same carnal interpretation—that which led the Jews to strive among themselves, saying, "How can this man give us his flesh to eat?"—(John vi. 52,) and which induced even Christ's own disciples to exclaim, "This is a hard saying; who can hear it?"—(verse 60.) It is the very same carnal interpretation which now beguiles Protestants into their besetting sin of rejecting too much. In both cases man errs, because his faculties are so under the dominion of sense, that he cannot receive the ideas of real and spiritual as existing together. On the one hand, the reality is debased into corporeal presence: on the other, so attenuated to meet our imperfect comprehension of spirit, as to do away with the reality of the divine presence altogether.

But, let us remember it is not the doctrine of the Church of England I am thus contrasting with that of Rome; her doctrines may be overlooked, as well as too many of her ordinances set aside: but, blessed be God, they are untouched by the varying atmosphere around. The Church itself—in accordance with the Saviour's own words at its institution, with the apostolical comment, and with the writings of the early fathers, to whom, as nearer the fount, we naturally look for greater purity—maintains the real presence of Christ in the communion, as administered at her altars. She asserts that, "If with a true penitent heart, and lively faith, we receive that holy sacrament, then we spiritually eat the flesh of Christ, and drink His blood;" and, in the name of the communicants, she has appointed the officiating priests to pray that they "may so eat the flesh of Jesus Christ, and drink His blood, that their sinful bodies may be made clean by His body, and their souls washed through His most precious blood. "I thank Thee, O, Father," says our blessed Lord—"I thank Thee, O, Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Truly, of the doctrine of Christ's presence in the communion it may be said, that it is revealed unto babes. To understand it, requires the exercise rather of the moral than the intellectual faculties. It wants no peculiar acuteness of discrimination, no deep powers of reasoning: but it does require that inward disposition, without which no Gospel truth can be received into the soul—a confiding humility, a child-like trust in the revelations of our Heavenly Father, even although we may not comprehend how these things can be. The same God who has appointed the food which shall support our natural bodies, has appointed this sacrament to be the spiritual sustenance of our souls; and as loathing its wholesome food is a sure sign that there is some disease in the body, so not desiring this spiritual sustenance is an equally sure sign that there is some disorder in the soul. A growing appetite for its proper nutriment is, in the latter as in the former, the best proof of returning health, with this only difference, that being for healing as well as for support, we must begin even while still indisposed for it, certain that perseverance will work a cure, and create the wished for relish.

It is not by an occasional attendance at the Lord's table, that we can hope to participate in the full benefit of that holy sacrament; the very being contented with such casual observance, is of itself a proof that we have not yet learned its value. Do any wish to learn? let them come, with a lowly and implicit belief, that in some way, far, far beyond the utmost stretch of our grovelling apprehensions, Christ does really and truly communicate himself to us in this sacred ordinance: let them draw near—not once or twice—not now and then—but constantly. They will, perhaps, for a while find no alteration; their dispositions will be equally perverse, their wills equally unruly, the communion equally unsatisfactory; but let them persevere in faith, and gradually they will feel the real presence of Christ in His appointed sacrament, by the gradual growth of their own souls in conformity to Him. They will perceive, with an assurance tenfold stronger than mere words can give, that on every fresh participation their souls are more closely united to Him, and receive new supplies of His Holy Spirit: and instead of thinking that invitations to His table come too often, they will wish, and, in the firm reliance that with God all things are possible, fervently pray for an universal return to that more frequent administration for which our Church has provided.

Church of England Magazine.

PROSPERITY.

Nothing shall more effectually betray the heart into a love of sin, and a loathing of holiness, than an ill-managed prosperity. It is like some meats, the more luscious, the more dangerous. Prosperity and ease upon an unsanctified, impure heart, is like the sunbeams upon a dunghill: it raises many filthy, noisome exhalations. The same soldiers, who, in hard service, and in the battle, are in perfect subjection to their leaders, in peace and luxury are apt to mutiny and rebel. That corrupt affection which has lain, as it were, dead and frozen in the midst of distracting business, or under adversity, when the sun of prosperity has shined upon it, then, like a snake, it presently recovers its former strength and venom. Vice must be caressed and smiled upon, that it may thrive and sting. It is starved by poverty. It droops under the frowns of fortune, and pines away upon bread and water. But when the channels of plenty run high, and every appetite is plied with abundance and variety, so that SATISFACTION is but a mean word to express its enjoyment, then the inbred corruption of the heart shows itself pampered and insolent, too unruly for discipline, and too big for correction.—*South.*

VALUE OF THE CHURCH'S CREED.

If we were to take up the buoys, and destroy the lighthouses around our coasts, and bid the deluded mariner find out for himself the shoals and rocks which endanger his course, or discover in the darkness of night "the haven where he would be," we should be acting as reasonably as those who, to the learner in the doctrine of Christ, would abolish all creeds or formularies which the Church, under the guidance of the Holy Spirit, has established, to warn from error, or to guide into truth.—*Woodgate's Bampton Lectures.*

HUMILITY.

It is recorded of one of the ablest and best of men of the age in which he lived, that when he heard of a criminal condemned to die, he used to think, and often to say, "Who can tell whether this man is not better than I? Or, if I am better, it is not to be ascribed to myself, but to the goodness of God." It is the advice of an apostle, that, "in lowliness of mind each should esteem others better than themselves;" and if we seriously reflect upon the many sinful passions and desires which lurk in our bosoms, the many evil thoughts which sometimes arise in our minds, our many omissions of duty, our many unguarded expressions—there probably is not one of us but will find reason humbly to acknowledge, that he knows more harm of himself than he knows of any one else.—*Archdeacon Berens.*

LIVING UNTO GOD.

Having determined in general to form resolutions for regulating my life, I must descend to particulars, and settle some rules with myself, to resolve my future life wholly into holiness and religion. I know this is a hard task to do, but I am sure it is no more than what my God and my Father hath set me; why therefore should I think it much to do it? Shall I grudge to spend my life for Him, who did not grudge to spend his own blood for me? Shall I not so live that he may be glorified on earth who died that I might be glorified in heaven? Especially considering that if my whole life could be sublimated into holiness, and moulded into an exact conformity to the will of the Most High, I should be happy beyond expression. I am resolved, by the grace of God, to try to make every thought, word and action, pay their tribute unto him.—*Beveridge's Private Thoughts.*

PEACE IN DEATH.

As for death, no one who has, in the course of his life, from illness or any other cause, once made up his mind to contemplate it calmly and religiously—no one who has ever resolutely regarded the hour of his dissolution as at hand, ever loses the calming and soothing influence which that hour has once produced upon his soul. He will feel, because at such an hour he has felt, how unsearchable are the ways of Him that ruleth over all. He will believe, because he has then believed, that there is a saving mercy beyond the grave; and that faith in the Redeemer is the only thing that can bring a man peace at the last. And that feeling once attained, the sting and the pain of death are gone, and the joy in believing is full.—*Bp. James.*

THE CENTURION AT THE CROSS.

Are there any of us who have shrunk from confessing Christ before the world? Has the fear of man been a snare to us? Have we quailed under the frown of power? Have we shrunk from the sneer of ridicule? Let this centurion reprove our consciences. Let the timid Christian learn a lesson from the boldness of the converted heathen.

Or, are there any who have thought too meanly of Christ; who have seen no beauty in him that they should desire him; who have acknowledged him as a righteous man, but not as the Son of God? Let them consider how the hearts of these soldiers were melted, even at the very foot of the cross itself; even in the humiliation of that hour, they were enabled to see the true character and dignity of the Lamb that was slain. The Jews remained strangers to it; these heathens saw in that stupendous sacrifice the wisdom of God, and the power of God to salvation, to every one that believeth.

So it is ever with the true child of God who is taught of the Spirit. That which is a mystery to the world, a stumbling-block to pride, an offence to the natural man, is to him the foundation of all religious truth; he rejoices in confessing the faith of Christ crucified; he ceases not from the open profession of his Lord and his God.—*Dr. C. R. Sumner, Bishop of Winchester.*

ICELAND DEVOTION.

There is a sweet and simple custom prevalent in Iceland, which marks the habitual devotion of its inhabitants. Whenever they leave home, though for a short journey, they uncover their heads, and for the space of five minutes silently implore the protection and favor of the Almighty. Dr. Henderson, from whom the fact is derived, and who observed it in the Icelanders who often attended him on his excursions, also remarked it in the humblest fishermen when going forth to procure food for their families. After having put out upon the sea, they row the boat into quiet water, at a short distance from the shore, and bowing their uncovered heads, solicit the blessing of their Father in heaven. Even at passing a stream, which in their country of precipices is often an operation fraught with danger, they observe the same sacred custom. This affecting habit of devotion has been imputed to the fact, that from their isolated situation, and mode of life, the mother is almost the only teacher, and her instruction seems to have become incorporated with their very elements of being.

AND HE DIED.

It is reported of one, that, hearing the fifth chapter of Genesis read, so long lives, and yet, the burden still, *they died*—Seth lived nine hundred and twelve years, *and he died;* Enos lived nine hundred and five years, *and he died;* Methuselah, nine hundred and sixty-nine years, *and he died;*—he took so deeply the thought of death and eternity, that it changed his whole frame, and turned him from a voluptuous, to a most strict and pious course of life. How small a word will do much, when God sets it into the heart! But surely this one thing would make the soul more calm and sober in the pursuit of present things, if their term were truly computed and considered. How soon shall youth, and health, and carnal delights, be at an end!

FOR SALE,

A PEW in the south aisle of St. John's Chapel, very pleasantly situated.
Apply at No. 6 Clinton Place. Jan 25—2t

DICTIONARY OF THE CHURCH, by the Rev. Wm STAUNTON.—The second edition of this popular work, enlarged and improved by the author, is now published, and for sale at 142 Fulton-street.—The rapid sale of the first edition, and the demand for the second, have induced the publishers to reduce the price, so that the work may be within the reach of every Episcopalian.

"If sound learning, without pedantry, a frank avowal, and staunch maintenance of principle, without bigotry, and a clear, consistent statement of views too often vilified because they are misunderstood, and undervalued, because they are not comprehended; if to have made the standards of his church more valuable to those who receive them, and more accessible to those who are ignorant concerning them, and to have furnished their history and a commentary, without the tediousness of the one or the dulness of the other; if to have embodied in a few pages, and sometimes lines, the spirit of the works of Hooker, Barrow, Comber, Bingham and Palmer; if to have mingled without confusion antiquarian lore and modern observation, theoretical discussion and practical directions, historical research and apologetic arguments; if these entitle an author to praise, then it is richly deserved at our hands by *Mr. Staunton.* Let the reader buy the book for himself and another for his neighbor, and after reading and consultation, give a different verdict if he can.—*New York Review.* Nov. 30.

COLERIDGE'S AIDS TO REFLECTION.

A new edition, with a preliminary essay by the Rev. John M'Vickar, D. D. Just published, and for sale by JOHN R. M'GOWN, 142 Fulton st.
January 4, 1840.

BOARDING SCHOOL FOR YOUNG GENTLEMEN, in Salzderhelden, near Goettingen, (Germany.)—This institution, which is intended for the education of American, English, and German young gentlemen, has for eleven years been in successful operation, and is under the management of Mr. C. C. Trott, who, after having received a classical education, served as an officer in the British Army in Spain; and then completed his studies in the Universities of Goettingen and Berlin. The course of instruction embraces all those branches which are calculated to prepare a young man for the study of any profession, or any practical career.—The German, French, Italian, and the ancient Languages, Mathematics, Geography, Universal History, Natural History, Surveying, Drawing, and Painting, Music, Dancing, Fencing, and Gymnastics. (The neighborhood of Salzderhelden is remarkable for its beauty of scenery, and salubrity of climate.)

The terms for Boarding and Instruction, including Washing, Fuel, Light, and servant's attendance, (exclusive of Italian, Music, Fencing and Dancing, and for which, if desired, an extra charge will be made,) are, for pupils of the age from 8 to 11 years, $250, and for older ones, $300 per annum, payable half yearly in advance. And Mr. Trott has permission to refer to the following gentlemen, of whom the last five named, have been personally acquainted for several years with Mr. Trott and his institution, either of whom will furnish any further particulars;

Dr. Charles Beck, Professor, Cambridge, Mass.
Cornelius Oakley, Esq., New York.
Col. S. D. Walker, Baltimore, Md.
Alex. Walker, Esq., do
Lieut. Spencer Percival, Coldstream Guards, Quebec, L. C.
Charles D. Brush, Esq., Cincinnati, Ohio.
Dr. Theodore Telkampf, do
Dr. Louis Telkampf, Professor in Union College, Schenectady, N. Y.

New York, December 21st, 1839. 3m

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.
April 24, 1839. tf

DELAWARE ACADEMY.
REV. DANIEL SHEPARD, A. M., *Principal.*
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THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Cattskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

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The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.
ERASTUS ROOT, President.
SAMUEL GORDON, Sec'y. Nov. 16, 1839.

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LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH, 14 Pine-street,
SIMON R. MC'GOWN, 142 Fulton-street, } Assignees.
Nov. 30.

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INSTRUCTION BOOKS

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No 1; do No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism, Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the; Prayerbook; epistles and gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1; do. art 2; Questions on the Book of Common Prayer.

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